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The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 30 AUGUST, 1916. NUMBER 1.

THE ECONOMIC CONDITIONS OF THE NEGRO IN THE SOUTH.

BY REV. W. G. WILSON, CAMDEN, ALABAMA.

A STUDY of the economic conditions of the Negro in the South today overturns some of the most widely accepted dicta concerning one of our greatest sociological problems. Starting in 1865 with nothing but his freedom, his poverty and his ignorance, the Negro has been a revelation both to his friends and his enemies in the matter of accumulating wealth, and learning to understand and appreciate those things that go to make up the economic life of enlightened people.

For two hundred and fifty years the Negro as a people had been ignorant of these things; he had been taught to look to his master for food, clothing and shelter; he had no possessions worthy the name, and had come to believe that only for those with white faces were the material things of this world. This thought, I think, is expressed in the folk song, "You may have all dis worl', give me Jesus."

The average Negro soon after Emancipation regarded the possession of property as distinctly worldly, and not a subject for very much thought or effort, but fifty years have made a tremendous change in the relative values that he places upon religion and property. A glance at the census for 1910 will convince the most skeptical that the Negro is rapidly coming to believe that along with his religion, he must also get a firm hold upon some of those things which make up the world's values. This has taught him to live better, and made his life richer in meaning to himself, and more valuable to his community and his country.

In seeking to estimate the height to which an individual or a race has climbed, we must not forget to take into account the depths from which they came. Not only did the Negro come out of slavery with nothing except his freedom, but the idea had been thoroughly drilled into him that he had no business with anything; that he was created to be a slave, a hewer of wood and a drawer of water, that the coarsest fare, the cheapest clothing and the barest living necessities were all the Creator intended him to have. He was to be sold hither and thither like the chattel that he was; only for his master, and his master's children were houses and land and the comforts and pleasures of home. Chief Justice Ruffin of the Supreme Court of North Carolina in one of his decisions made use of the followig language,

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"The end of slavery is the profit of the master, his security and the public safety; the slave, one doomed in his person and his posterity to live without knowledge and without the capacity to make anything his own, and to toil that another may reap the fruits."

This was the idea that the master class had religiously put into the minds of the poor ignorant slave during the hopeless days of servitude, and how well the lesson was taught you may know when I

"UNCLE BEN AND AUNT JANE" AT THEIR OWN DOOR.
See the Poverty of this "Home."

say that after fifty years we still find traces of it among the more ignorant of our people.

Another hindrance to the Negro in the early days of his freedom was the way he had naturally come to regard manual labor. In his experience, only slaves and "poah white trash" worked with the hands, and hence he had come to feel that manual labor was some kind of a badge of servitude or inferiority.

Before, therefore, he could make any economic progress, these erroneous ideas must be corrected: this lesson so assiduously taught by the masters, that Negroes were created not to possess, but to be possessed must be discredited, and he must learn that underneath the advancement of every people there must be a real foundation of material possessions, something that the world needs.

He had to learn first of all that he was a man, created in the image of God, who not only did not place upon him any badge of servitude, but who gave to him the capacity to enjoy every material and spiritual blessing enjoyed by any other man. He had to learn the real value of the American dollar, the possibility and the desirability of owning his home, the dignity of manual labor, and the uplifting power of a respectable occupation.

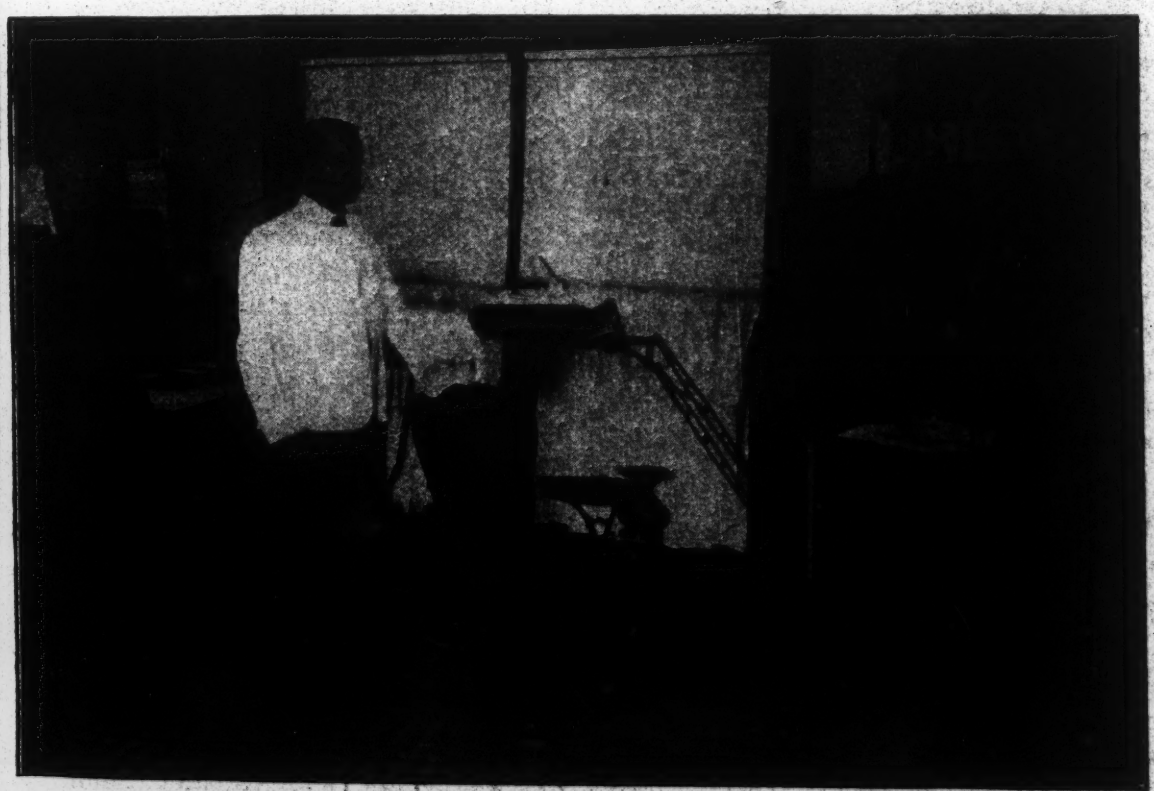
It was about this time that the political will-o-the-wisp first burst upon the vision of the ignorant and inexperienced freedmen; and political demagogues, ambitious for power persuaded them that politics was the chief good of existence. Unfortunately for the economic future of the race, a great many of our people went into the political chase, leaving the great Southern plantations, veritable mines of wealth, to grow up in briars and noxious weeds. But while a great many went into politics, there were many others who for the first time began to develop an economic self-consciousness; began to realize what a wonderful opportunity the South offered to the able-bodied Negro who was willing to help develop her tremendous resources.

This new economic life began, perhaps, with the purchase of an old worn-out mule, a few acres of land and the building of a rude one-room cabin modeled after the one his master had built for him "befo' de wah." Through the years that have followed, the earth-hunger of

the Negro has increased to such an extent that in two of the states in which fifty years ago he was held as a slave, he now owns more than three million acres of land; and the erstwhile dweller in the rude cabin surrounded with half-naked picaninnies, now has to his credit more than a half million homes that he has earned by the sweat of his brow. Just think of it, 550,000 homes, some of them as beautiful and refined as any in the land, earned and owned by a people who fifty years ago had no homes, and who for two hundred and fifty years had been taught that they had no business with a home, or anything else that makes life worth living. Human history, as far as my knowledge goes, does not anywhere furnish a parallel example of such wonderful revolutionary economic progress.

A further study of carefully collected statistics will reveal some still more startling facts concerning the economic condition of the Negro. We find that he operates 890,000 farms in the South, containing more than forty-two million acres of land; that he owns nearly sixteen million acres in the South, where he pays taxes on more than six hundred million dollars worth of property. Slowly, but s u r e l y, the picturesque antebellum "darkey" has been changing into the thrifty, aggressive, shrewd, thinking Negro of today, who only asks a man's chance in the race of life.

To the old time cunning, the native wit and religious fervor of the untutored slave, have been added the knowledge of books, and the accumulated experience of fifty years of the most phenominal economic struggle in the world's history;



Office of Dr. J. J. Johnson, showing another successful student. But for Knoxville College Dr. Johnson would have likely been an untrained field hand in Georgia.. Dr. Johnson worked his way through the Classical Department of Knoxville College, and now stands at the head of his profession. He has the largest practice of any colored dentist in Knoxville. Dr. Johnson and his family are members of our Knoxville College Congregation.

this combination has made the new, sensible, industrious, property holding Negro we find in nearly every Southern community today.

The South has been made richer and more independent by the change, and we are glad to say that she is beginning to realize the fact that in her millions of dark-skinned children she has one of her most valuable assets, a mine of inexhaustible wealth that under just laws and wise direction will one day make the South the garden spot of the earth. We are not surprised, therefore, when we find her more and more disposed not only to give the Negro a square deal, but to allow her once dead conscience to become thoroughly awakened to the economic conditions among the Negroes, their needs for better living quarters on the great plantations where the conditions are still practically as they were fifty years ago; for better housing facilities in the large growing cities of the South where thousands of country bred Negroes crowd into poorly ventilated rooms and are carried off by tuberculosis and other dread maladies.

When we see the students of the leading Southern white colleges, and Southern sociological gatherings making a special study of everything that has to do with the Negro's condition and welfare, it does not require a prophet to tell us that a better day is dawning for both races in this great Southland of ours.

We have heard a great deal said in time past about the idle, shiftless Negro, but going back to the census again, we find a larger percentage of Negroes engaged in gainful occupations than any other class of people in the country. The per cent. of all males of the United States engaged in gainful occupations was 81.3, and the per cent. of Negro males was 87.4.

It has often been said also that we are losing ground in the trades, but the census shows that there is only one principal trade in which the Negro in the last twenty years has lost any ground at all, and that only a very small percentage. In all the principal trades the Negro is well represented, and in some he is making considerable gains. In manufacturies and textile industries he is making substantial progress. In 1910 the number of Negro factory workers was 358,180, an increase of 173 per cent in ten years, and during the same time the textile workers increased from 2949 to 11333, or 283 per cent. The trade unions, for a long time unfriendly to the economic advancement of the Negro, are now pursuing a more liberal policy toward him. At a meeting of the Southern Labor Congress, representing all the trades unions of the South, held at Nashville, Tenn., it was decided to admit Negro labor organizations to the Congress, and the National Council of the American Federation of Labor passed a resolution inviting Negroes into the Federation.

Let me repeat that such instances as these give us hope for the future. We are encouraged, for as we turn the dust-covered pages which tell the sad story of the Negro of fifty years ago, and then turn from these to the cold unemotional figures that tell of his marvelous progress and present economic conditions, we feel that somehow, through the history and experiences of our people run the eternal purposes of God.

Yes, we are encouragel because of what we feel and what we know. We know that we are growing, growing to be a better people, with broader vision, and higher ideals, but we also know that we still have much to grow before, as a race, we can reach the full stature of American manhood. We know that we are no

longer the same happy-go-lucky improvident dependent we once were; we are learning to observe, to think, to do, to get hold on things. We are beginning to know our faults and short comings. We need your sympathy, your encouragement, your help in the splendid struggle we are making for self-respecting manhood and womanhood. May we count on it?

THE NEGRO IN THE HIGHER CALLINGS--LITERATURE, ART, MUSIC.

By (Mrs. J. A.) Maud Brooks Cotton, Henderson, N. C.

SO OFTEN we are told that the Almighty intended that the Negro should be a "hewer of wood and a drawer of water," small wonder is it, if after awhile we get to believe it. So often has this remark been made in my presence by, apparently, well meaning persons that I have been constrained to wonder if it is done in wilful ignorance, or merely because of lack of knowledge. And so I welcome this opportunity to state some facts in the history of my people which may never have come to the attention of some.

"Comparative ethnology, today does not support the theory that the Negro is physically inferior or radically distinguishable from other race," and the history of our achievements, ages before the slave trade got in its dastardly work upon the children of "Africa's golden sands," leaves us proud and not ashamed of our race.

Africa, the sphinx of the nations! Africa whose indented coast line and impenetrable forests have held close to her golden heart the doings of her people!

We date most of the culture of the modern world from the iron age. Boaz says, "It seems likely that at a time when the European was still satisfied with rude stone tools, the African had invented or adopted the art of smelting iron. As long as the hammer, knife, saw, drill, the spade and the hoe had to be chipped out of stone or be made of shell or hard wood, effective industrial work was not impossible but difficult. The true advancement of industrial life did not begin until the hard iron was discovered. It seems not unlikely that the people who made the marvelous discovery of reducing iron ores by smelting were the African Negroes. Neither ancient Europe, nor ancient western Asia, nor ancient China knew the iron and everything points to its introduction from Africa.

"At the time of the great African discoveries toward the end of the past century, the trade of the blacksmith was found all over Africa from north to south and from east to west. With his simple bellows and a charcoal fire he reduced the ore that is found in many parts of the continent and forged implements of great usefulness and beauty."

Torday says, recently, "I feel convinced by certain arguments, which seem to prove to my satisfaction that we are indebted to the Negro for the very keystone of our modern civilization." Had the Africans received iron from the Egyptians, bronze would have preceeded this metal and all traces of it would not have disappeared.

"Black Africa was, for a long time,

an exporter of iron, and even in the 12th century exports to India and Java are recorded by Idrisi."

"Long before cotton weaving was a British industry, West Africa and the Sudan were supplying a large part of the world with cotton cloth.

"Language was reduced to writing among the Egyptians and Ethiopians and, to some extent, elsewhere in Africa. The Arabic was used as the written tongue of the Sudan, and Negroland has given us, in this tongue, many works of black authors. The greatest of these—'The Epic of the Sudan' deserves to be placed among the classics of all literature.

"The folk lore and proverbs of the African tribes are exceedingly rich.

"There can be no doubt of the Negro's deep and delicate sense of beauty in form, color and sound."

Soyaux says, "Who ever denies to the African independent invention and individual taste in his work, either shuts his eyes intentionally before evident facts or lack of knowledge renders him an incompetent judge." M. Rutot has lately told us how the Negro race brought art and sculpture to prehistoric Europe. "The painting and carving of the Bushmen and their forerunners in South Africa, has drawn the admiration of students. The Negro has been prolific in the invention of musical instruments and has given a new and original music to the western world.

"Terra-cotta pieces are remains of another ancient and fine type of art and are eloquent of a symetry, vitality and delicacy of form." "Perhaps no race has shown, in its earlier development, a more magnificent art impulse than the Negro, and the student must not forget how far Negro genius entered into the art in the valley of the Nile from Meroe and Nepata down to the great temp of Egypt."

I have dwelt largely on our past b cause it has been so much longer th our present and because it is so litt known.

And then came slavery! In so

POSSIBILITIES AS GREAT AS BOOKER T. WASHINGTON.
Before Entering the Mission School.

degree it had been known for ages, bu the awful American form was th climax. Poor Africa—torn and bleedin —robbed of her children, her cultur religious ideals—everything, she fe into the silence of centuries! And me began to say and believe that the blac man had no history back of that nigh of slavery.

Even then there were gleams of light

here were Phylis Wheatley, Frederic ouglass, and John R. Langston. We ow that the Russian Pushkin, the rench Dumas, Browning and the actor ldrich, had the warm Negro blood in eir veins.

Later, as we begin to find ourselves d stretch as a mighty giant awakening t of a long sleep, what bright lights ve risen to show the falsity of the ood-hewer claim! There is Paul awrence Dunbar, who like Keats, left and his verse all too soon; there is elly Miller who strikes straight from

THIS PICTURE SHOWS EFFECT OF CHRISTIAN TRAINING.

hese pictures have been taken in our mission at Camden, Ala., commonly called "The Black Belt."

e shoulder with his convincing argu- ents; there is Dubois from whose Negro" I have quoted, verbatim, in the eginning of this article. This man's eep thinking and mastery of diction ave made him the peer of any writer the day. His "Soul of Black Folk" nd "The Negro" are among the best ooks of the century. There is Mary hurch Terrel who in spite of the fact hat her father wrote his wealth in six gures has kept sweet and simple and as done much to keep the Negro to his birth-right of cheerfulness, by her lecture, "The Bright Side of a Dark Subject." There is Tanner, the painter, whose works have places of honor in the galleries of Paris; there is Ednora Nahr, the sculptress, and many rising to prominence in these fields among the younger folk.

And in the field of music, ours by right of birth—Beethoven, is believed to have had a strain of Negro blood. Coldridge-Taylor we know to be, at once, a Negro, and during his life time, the foremost musician of England.

In our own land, we have Harry Burleigh of New York, baritone and song writer; Will Marion Cook and Rosamond Johnson who have done much to originate the new music spoken of above.

Harriet Gibbs Marshall of Washington, the first colored graduate from the Oberlin Conservatory of Music, has founded a conservatory for colored people in Washington.

Joseph Douglass, grandson of Frederic Douglass, is a violinist of no mean ability and an eminent teacher. Clarence Cameron White, an artist on the violin, has his studio in Boston and is the projector of a movement to form a National Music Teachers' Association among colored music teachers.

Roland Hayes of Chattanooga, has not yet completed his studies at the New England Conservatory, but he has one of the most beautiful tenor voices on the public stage.

Helen Hogans and Maud Cuney Hare are pianists who are artists, and there are Carl Diton of Philadelphia, Gerald Tyler of Kansas City, Mo., Tibbs of Washington, Nathaniel Dett, composer and pianist and many, many others.

There are many like Lula Vere Childers, who possessing a glorious contralto voice, has turned a deaf ear to the

lure of the stage and the limelight and given herself to the training of others. These are not often heard of, but they are doing a wonderful work in "leavening the lump."

Ashamed of my race? No, *proud* of it! Proud to belong to a people who have done so much in the past and since "history repeats itself," shall do more in the future, please God, to bring t this old earth, form and color, and song We expect to do much of the world' work with our hands, but let us never b guilty of setting bounds for *any* people so long as God Himself whispers to thei souls the melody of the spheres an opens their eyes and hearts to the beaut and glories of the sunset.

A TOUR OF OUR OWN MISSIONS AND WHAT I SAW AT TUSKEGEE.

By Rev. J. K. McClurkin, D. D., Pittsburgh, Pa.

FIFTY-THREE years have come and gone since the Rev. Joseph Gillespie McKee of Allegheny, Pa., carried single handed the colors for our Church into the Southland. Wrapped in his blanket he slept on the steps of the Capitol in Nashville, Tenn. He labored faithfully in the cause of the Freedmen five years and then resting from toil received his eternal crown. A review of the intervening years will show that God has guided our Southern Mission enterprise through the light and shadow of half a century as truly as he led Israel in the wilderness by the pillar of cloud and of fire.

The last available statistics speak of more than human power. They tell of a divine presence. Mission stations, 16; missionaries, 161. The total contributions average per member nearly seven dollars. The colored people know what it means to be poor, yet, as in the case of the Macedonian Christians, the depths of their poverty have abounded unto the riches of their liberality.

It is not difficult for the thoughtful observer to see the working of a testing, heart searching law in the service of Christ's Kingdom. The law is this: fidelity to duty: responsiveness to th calls of service are met by the openin of wider fields of work and the summo to greater endeavor. God does not e pect faithful labor here to be followe by an inactive period of restful repo and self laudation. "They rest fro their labors" was not spoken of tho on this side of the veil.

Some Christians seem to have had th conception that when a colored boy girl could read, stumble through th Bible and "figger" a little the charm o their new attainment would deliver the from Egypt—carry them through th wilderness and win their victories in th Land of Promise.

After a half century of hard toil w are brought to a realization of the fac that the colored people as a race hav only reached the borders of a ne world, the realm of industrial educatio and manual training. I feel that ou work is only opening up into effectiv execution. I do not of course believ with some that the hope of our age lie in the skill of the hand, yet we ough not to close our eyes or turn away ou heads from this finger board on th

King's highway, pointing us to the goal of right living and realized hopes.

Who can doubt that we are giving the right uplift to the race when we teach the colored people farming, gardening, lawn-making, flower-raising, shrub-growing, cheering the house, better cooking and dressing.

At this point listen to the words of an experienced Southern industrial teacher, "Day after day the Negro farmer and his family look out over vast landscapes, sometimes white with cotton, sometimes barren, sometimes withering under a hot sun. The wife and children chop cotton in the fields, cook a scant and gambles, or even that his mind drifts into crimes of a baser sort?"

After my visit among our five Missions in the black belt of Alabama, I am ready to say to those who are seeking first class financial investments, you will not be disappointed if you remember some common sense, humble, apt-to-be-forgotten cause like the following:.

1. Were I in your position I would buy the 160 acres adjoining Arlington, hold the property for the Academy and have lumber enough taken off the land to build a first-class dormitory for the boys.

2. One of the most advantageous

DINING ROOM AT ARLINGTON ACADEMY.

meal of corn bread and fried bacon, again hasten back to the hoe, the monotony being relieved only by a buzzard circling lazily overhead, or by the rattle of a wagon along the highway, after which the laborers dreamily gaze until the vehicle is out of sight.

"At home the monotony is ever more oppressive. A bare yard without grass which some still think poisonous. There are no books, no music, no pictures.

"Is there any wonder if vice sometimes creeps in, sails in on the wings of monotony? Is there any wonder if the Negro sometimes gets behind the bushes

building sites seen during my trip was a hillside at Arlington covered with shady inviting trees. This spot could be admirably utilized for the erection of a small Chautauqua-like Auditorium. Under the peerless leadership of Brother Arter it could be made the rallying centre, the gathering place for multitudes in that part of the country who are anxious to find some reliable guidance from the platform or in the classroom into the possibilities of improved farming, husbandry, home brightening, and mechanical ingenuity.

*3. At Prairie I would help those women to turn their great farm into a revenue producing condition. This admirable school needs this field of service opened for the activities and the earnings of the boys.

4. At Miller's Ferry I would be the donor of a motor truck affording reasonable transportation for this great school to the railway station ten miles distant and in this way no longer hold the mission authorities responsible for that dilapidated team of mules twenty years of age, and tottering in their superannuated endeavors.

5. I would give Cotton at Canton Bend and Wilson at Camden anything that they would say they were in need of.

You will not want your money back, if you honor these appeals. Light prophetic of a better day is breaking over this needy district, Wilcox County, Ala.

The white people are becoming genuinely enthusiastic over the fact that capital is finding profitable investment in their midst. In this old and historic Commonwealth the people are awaking to future prospects, reminding us of the enterprise seen in western territory.

Another good omen is seen in the fact that the Southern people are rising above prejudice and face to face with peculiar difficulties, are recognizing that a prosperous future is closely linked with the education and elevation of the colored race. They now see that their interests are one.

A visitor is greatly encouraged as to the success of our work among the colored people when he meets such friends and patrons as the Rev. Dr. Grier of Camden, a minister of the A. R. P. Church and the Hon. Judge Henderson of Miller's Ferry. Their influence for our schools is like a fortr to which we have turned more than o for help.

Nothing, however, seen on my journ impressed me more favorably or g me greater hope than the scholarly tainments, the energy and the fidelity the leaders and teachers in these f schools. They form a goodly compa and stand high among the sentinals the outposts of our Missionary Mo ments.

Looking from my room at Prai Bluff, my attention was fixed upon black boy attending to his "chores His address was attractive. His mann was peculiar. His gait was ungain His life was both a history and prophecy. He was the grandson o Mohammedan, caught by the slave dea on the shores of Africa and brought America in the last slave ship t touched her shores and whose hulk s lies in Mobile Bay. That boy may become a United Presbyterian minis

Thus amid discouragements, retar efforts and hindered endeavors we trying to keep step in a divine, hum movement that means the redemption a race.

WHAT I SAW IN TUSKEGEE.

The twenty-fifth of May, 1916, w Inauguration Day in Tuskegee, Alabam Major Robert Russa Moton then becam the successor of Booker T. Washingto

Having just returned from this uniqu educational centre, I am inclined to thin that, from some view points, the Tusk gee Normal and Industrial Institution the greatest sight in America. The bi ness of it all is both impressive and o pressive.

The farm cultivated by the schola includes twenty-four hundred acres. Th school buildings number one hundr and nine. Not a few of them are beaut

*Dr. McClurkin has reference to the farm owned by the W. G. M. S.

l, imposing, classic. There are one ndred and ninty-three instructors, all lored. The graduates number more an seven thousand. This year sixteen ndred students, boys and girls were attendance. They came mostly from r South Atlantic states, although ghteen foreign countries were repre- nted in their number. The endowment mounts to almost two million dollars. Tuskegee five millions have been ex- ended.

Note this enumeration: four hundred ead of cattle, five hundred hogs, two furnishes not only light, but heat, water and power.

A bird's-eye view of the Tuskegee panorama reveals work for *head, heart* and *hand.* The Academic Department includes mathematics, history, grammar, literature, geography and is open to both day scholars and night scholars. The Industrial Department teaches forty vocations. Everybody works at Tuskegee. Every one has something to do along the line of manual labor or a useful trade. The scholar who has money and does not want to work is told to go

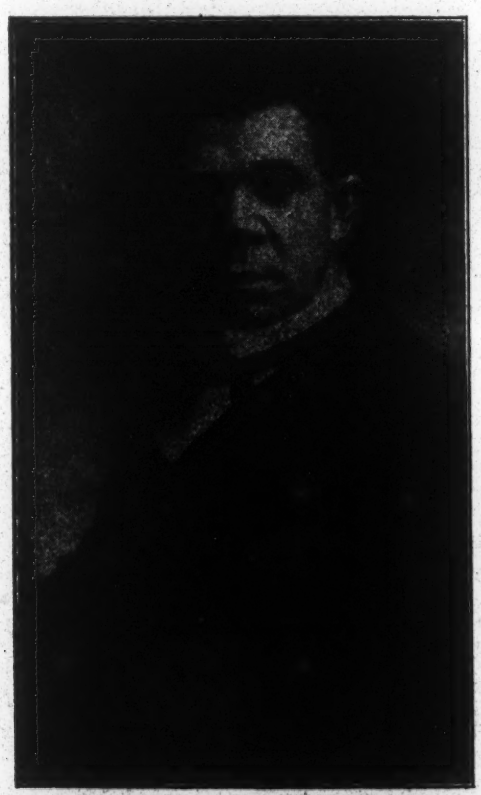
BLACKSMITH DEPARTMENT, PRAIRIE INSTITUTE, PRAIRIE, ALABAMA.

undred horses, thirty thousand peach rees, one hundred and forty thousand trawberry plants.

When I saw sixteen hundred hungry oys and girls march into the dining oom, I could readily believe the Super- ntendent when he said that last year hey had raised fifteen thousand bushels f sweet potatoes. Ten thousand elec- ric lights illumine the grounds and uildings. A plant costing a quarter of million, the finest in the Southland, elsewhere. Money will not exempt a student from labor. The day is packed so full that there is no room for the complaints of the idler. There is also the Religious Department. Tuskegee is a Christian Institution and has a flourishing Y. M. C. A. The Bible School offers a thorough course extending over three years and stands fifth in the United States in the number of students studying the Scriptures. The chapel services of Bible reading and

prayer are followed by the singing of Christian hymns. With piano, organ, orchestra and a choir of a hundred and fifty voices, the sweet melodies of the colored people stir with emotion the depths of the soul.

When one considers that this empire of industry has been developed in thirty-five years we feel that we are in a modern wonderland. 1881-1916 makes Tuskegee little short of a miracle.



BOOKER T. WASHINGTON.
"The Greatest Negro of His Time."

The son of a black slave woman and an unknown father, without even a name, living in a home with no bed, no windows, working in the mines of Virginia, hearing of Hampton Institute, compelled to sleep under a side-walk in Richmond on his way to the Institute, opening up afterwards a school with thirty pupils in a rented room, expanding the next year into two shanties and then soon adding a hen-house as an enlargement of his educational institution; when all this is set over against the vision of beautiful, matchless Tuskege it reads like an unparalleled romance.

In the personality of Booker T. Was ington lies the human secret of Tuskege The words of his Atlanta address uttere ten years ago reveal his peerless leade ship. He said, "It is not strange that i the first years of our new life we bega at the top instead of at the bottom; tha a seat in Congress or the State Legisl ture was more sought than real estate o industrial skill. It is at the bottom o life we must begin and not at the top * * * We should not allow our grievance to overshadow our opportunities. * * No race can prosper till it learns tha there is as much dignity in tilling a fiel as in writing a poem."

Booker Washington would probabl be living today, but he fell as a marty worn out for his race. Several of hi children and his brother John Washing ton are now valued helpers at Tuskegee Mrs. Washington, a cultured woman, i the guide for the girls of the School i the department of Domestic Science. She said to me, "I owe it to my husband, to myself and to Tuskegee to go on as best I can, with my daily tasks."

The College Campus is the burial place of Booker Washington. As I stood by his grave I felt the truth of the words: "Here lies a greater than Napoleon for no Waterloo awaits his work."

The floral tribute laid upon his grave by a sorrowing nation formed a pyramid that reached to the height of a house. It has all faded away, but his monument in Tuskegee will last forever. The columns of triumph in the Forum of the Roman, the Parthenon of the Greek, the pillared majesty of Karnak in Egypt, are only the tombs of decayed greatness; but Booker Washington's spirit of service for others has left a memorial that will abide eternally in lives crowned with immortality.

"OUT OF THE HOUSE OF BONDAGE" AND "IN BLACK AND WHITE."

By Mrs. J. H. Webster, Xenia, Ohio.

UT OF THE HOUSE OF BONDAGE."

Kelly Miller, Dean of the College of Arts and Sciences, Howard University.

(The Neale Publishing Co., New York,)

EAN MILLER is the author of numerous essays on the Negro oblem and is regarded by *The Boston erald* as probably the ablest man of s race.

This book is a collection of eleven says, originally appearing in some of e leading magazines, and takes its me from the opening essay.

There can be no question of the riter's ability, but we are free to con- ss that we do not like the spirit of pressed bitterness that crops out now d then, nor can we endorse all his ews on the solution of the vexing race oblem.

The style of writing and vocabulary re not the best adapted to popular ading. On page 45 we find the sen- nce, "While blood may be thicker than ater, it does not possess the *spissitude* r inherency of everlasting principle." *ensity* could be substituted for the rare- used *spissitude* with decided advant- ge. On page 62 the statement, "Failure grasp, *with tight seizure,* this dual m of education leads to much confusion f thought and *obfuscation* of counsel in ur pedagogical discussions;" at first ading this is apt to *obfuscate* the ordi- ary reader. The author also seems un- uly fond of using Melchisedek as an il- stration with a latitude that is hardly keeping with the Bible history of that ysterious personage. Nor can we help ut feel that the author gives in many ases an unjust estimate of the attitude f the white race toward the Negro, while condoning the attitude of the Negro toward the white man. Few will be inclined to endorse his application of the 53rd chapter of Isaiah to the Negro race and his statement that, "The Hebrew prophet's utterances apply with all but absolute accuracy, even in detail and minutia, to the relative circumstances and situation of the white race and the Negro of the American soil."

In discussing the "Physical Destiny of the Negro," the writer says, "It must be taken for granted in the final outcome of things that the color line will be wholly obliterated," because "the brotherhood of man is more fundamental than the fellowship of race," and because, "a physical and spiritual identity of all peoples occupying common territory is a logical necessity of thought." He concedes, however, that "this consummation is far too removed from the sphere of present probability to have decisive influence upon practical procedure." While, he continues, "It must be conceded that the *quickest* solution of the American race problem would be the immediate absorption of the Negro element in the white race," this cannot be realized owing to the hostility of the white race to miscegenation. Hence the Negro "will be compelled to preserve his social and physical solidarity for many years to come through force of external compulsion." The coming race of Negroes will be composed of Afro-European blood and "its color will not be black, but a yellowish brown." Dr. Miller bases this conclusion on the rapid growth of the mulatto element as shown by the Federal census, and believes that "a clear indication of the physical destiny

of the colored race ought to enable us to deal more effectively with the complicated features of this perplexing problem and, at the same time, free the white man from the frantic dread of amalgamation which now harasses his waking hours and haunts him in his dreams." Such a statement speaks for itself. Sober judgment fails to perceive any frantic or wide-spread fear of amalgamation. No such fear has ever robbed the reviewer or any of her friends of a single moment's sleep, or caused a moment's distress while awake. Even where the utmost freedom and opportunity to amalgamate prevails, it has not been practised and in all probability never will, especially in view of the increasing quickening of race consciousness so deep and widespread among all nations.

To us the best part of the book is the chapter on "Education for Manhood." The author believes in both the higher and industrial education. The qualities of every individual as a personality should be developed and perfected, and he should be fitted to be a willing and competent instrumentality in the federation of the world's work. Soul and body, head and hands, must be trained in order to produce a noble and efficient manhood.

"Manhood is the underlying substance which manifests itself through character," and "character issues from manhood as light from the sun or as fragrance from the flower." Many fine things are said in this connection of efficiency, initiative, "service through culture" rather than "culture for service and enjoyment." The highest call of the civilization of the world today is to the educated young man of the belated races.

We think the author is very just in his discussion of "Crime among Negroes." While it is true that the Negro has criminal record about three times great as his numbers entitle him to, is not to be charged to his color, but his condition. It is not possible to tra any connection between race and crim Crime flourishes in the submerge stratum of society. It breeds in and fostered by slum environment. The hig criminal record of the Negro is to traced to the fact that he constitutes so great a degree this submerged stratu especially in our great cities.

The writer well says in discussing th political wrongs of the Negro, that "a patriotic citizens must be interested i any honest effort to purify and elevat the suffrage. Honest effort to eliminat ignorance and corruption, in order t promote good government for all th people, must be appreciated as a politica exigency, if not approved as a politica principle. But no plan, not based o racial grounds and operated by tricky and fraudulent manipulation, can b devised which will shut in all white me and shut out all Negroes." Again it i well said, "This country is making a mistake by depriving the Negro of al participation in government, locally an nationally. The Negro should be taugh the beneficent purpose and principles o law and order. He should be led to have implicit faith in the righteousness and integrity of the law. Good citizenship cannot be secured by holding up the harsh, the cruel and repressive features of government. The policeman's club is often times the only governmental instrument with which the Negro comes in contact. No other nation on earth adopts this method of dealing with a backward or retarded people."

In reviewing the fifty years of Negro education since the war, a deservedly high tribute is paid to the noble band of teachers that followed the armies of

rant and Lee and achieved a mighty ctory for civilization by their self- crifice and love in teaching the Negro t merely intellectual but spiritual ings. The development of the system education has produced certain defi- te results and suggest certain definite eeds. "It has settled for all time the egro's capacity to comprehend the diments, as well as the higher reaches, knowledge and apply them to the sks of life. The colleges and univer- ties have furnished the teachers, reachers, doctors, lawyers, editors, and eneral leaders who are now leading heir people to higher and nobler modes f life, and the illiteracy of the race has een cut down to forty-five per cent."

The efforts to educate the Negro along enominational lines other than those of he Baptist and Methodist have not been argely successful. The Negro naturally ravitates to one of these systems of aith. By the census of 1900 we find hat almost fifty thousand Negros are ngaged in professional pursuits, among hem more than fifteen thousand min- sters of the gospel, and more than wenty-one thousand teachers. One Negro in eighty-four is engaged in pro- fessional pursuits. The Baptist and Methodist denominations count a mem- bership of more than three and a half millions, thirty thousand church or- ganizations and property valued at fifty-six millions, surely not a bad record for a race only fifty years free.

The writer deplores the fact that edu- cated Negroes are not entering the min- istry as they should and graphically depicts the vast field of opportunity open to the consecrated minister of his race. He believes, however, that when they once realize the demands and op- portunities for Christian work and in- fluence, the tide will turn, the harvest field will be filled with reapers. After all, the Gospel is the only key to the just and permanent solution of the Negro problem. Put the fear of God into the heart of both Anglo Saxon and Negro, and the true solution of the problem will come quickly.

"IN BLACK AND WHITE. AN INTERPRETATION OF SOUTHERN LIFE."

By L. H. Hammond, Fleming H. Revell Co.

This is one of the sanest and most sensible books on the Negro problem we have seen. It is dedicated to the authoress' father and mother, both slave owners, "whose broad thinking and self- less living first taught me the meaning of human brotherhood."

The book professes to be and is, to use its own words, "an attempt to translate some fragments of Southern life into world terms; to see our sectional prob- lems in their wide human relations, and so to see them as they really are." Would that all attempts of this kind were so free from bitterness and full of helpful suggestions as this one so manifestly is!

"What will we do with the Negro, our peculiar and heavy burden, our puzzle, almost our despair?"

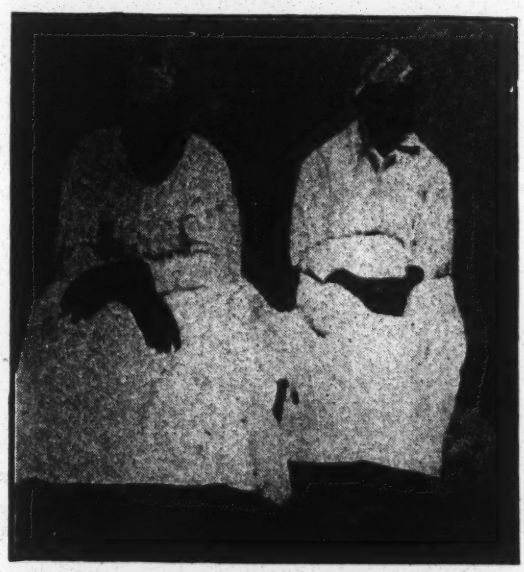
We must quit thinking of him as peculiar and he will cease to be either a puzzle or a despair. The duty of solving the Negro problem is "our part of a world wide task," and this solution will be hastened when we realize that we have mistakenly counted our poverty line and our color line as one. Every- where the long neglect of the poor and ignorant has caused just such conditions as confront us in the case of the Negro and calls to the clearer vision of suc- ceeding generations for redress.

In dealing with the Negro problem we must rout the old bogey of social equality out of our imaginations and turn our minds from its claws. What- ever Negroes become, they will never be-

come white folks. "They will be just themselves, something that will balance the white race and the yellow and the red, and that will render a racial service all its own. The higher they rise the more Negro they will be, the more the tides of their own race life will fill and satisfy and lift them—along their own path."

The writer has no doubt that the Negro has a world service yet to render humanity worthy enough "to justify their long suffering and our own."

The stubborn fact of race prejudice complicates the Negro problem. This



THE GOOD FACES OF THE ILLITERATE
"You need us and we need you—won't you help us still?"

prejudice, though local in its manifestations, is not peculiar to the South, but is wide as humanity and old as time. Common to all races, it should move us to patience rather than bitterness, while we cherish the hope that some day humanity will rise above it. Race consciousness is something different. It includes an instinct for race integrity, an instinct against amalgamation with any distantly related race; and any violation of these instincts involves disastrous penalties. There is no reason to believe the instinct for racial integrity will e vanish. The belief in an Ultimate Ra a blend of all races, is chimerical. It contradicted by the law of different tion seen in all development. As w might one expect the blending of t rich diversity of winged forms into Ultimate Bird. *"Life does not devel towards uniformity, but towards ric ness of variety in a unity of beauty a service."*

There is no doubt that the Negro h serious causes of complaint. He is oft denied justice in Southern courts, a fa which the writer proves by concrete e amples. The dominant race is slow respond to the needs of the Negro "su merged tenth" from which the va majority of Negro criminals com There is little or no social conscience o this point to which appeal may be mad The Negro laborer, too, is kept in deb by avaricious employers who foster hi taste for whiskey and furnish it to hi purposely to keep him in debt.

Another element which renders the lo of the Negro intolerable is the class o low whites, "the most unstable element" in the South, its nitrogen, ready to sli its peaceful combinations, and in the en suing explosion to rend the socia fabric in every direction, the storm centre of race prejudice, the breedin spot of mob violence. The Negro live in fear of it. He never knows when o where it may break out. Fortunately the social conscience is being quickened and the South sees that this spirit must be repressed.

The Jim Crow car is cited as another instance of injustice. Educated and refined Negroes, of whom there are many, are compelled to endure the filthy conduct and language of the scum of their race. It is not safe for a decent Negro woman to ride in them.

Another "grave injustice" is done the

Negro by their Southern employers in not training them to be honest. Southern employers overlook the fact that "the only basis of living between man and man, whether high or low, which is safe for either is justice. And wherever there is less than justice, the danger is even greater for the oppressor than the oppressed."

The writer well says, 'My only fear for white supremacy is that we should prove unworthy of it. If we fail there, we shall pass. Supremacy is for service. It is suicide to thrust other races back from the good which we hold in trust for humanity. For him who would be the greatest, the price is still that he shall be the servant of all."

The chapter on "Houses and Homes" sets forth in a vivid way the difficulty a prosperous Negro has in finding a home that will not be vitiated by the location of a brothel or a saloon in its vicinity, and endorses the Octavia Hill plan for dealing with the slum tenements; for it is certain, if the Negro is to be helpful at all, he must be helped in his home by some such plan as here outlined.

Nor should we fail to apply the "ounce of prevention" by establishing opportunities for Negro children in the cities to indulge in play, since the poor of every nation need play more than any other class and are more injured than any other class by the lack of it. Only four public parks for Negroes are to be found in fifteen Southern states. Generally the only places of amusement for Negroes are the saloons, pool and billiard rooms. Louisville has two or three play grounds for Negro children, New Orleans has opened one recently, Nashville has one, provided by a philanthropic woman. Augusta, Ga., has one. In view of these facts can we expect much in the development of the Negro youth whose primal instincts are denied a salutary outlet?

The writer has little sympathy with the way we treat "human wreckage," our system of punishing a criminal to deter others and doing this in a spirit of vengeance. Far better to try to reclaim him, and in order to do this most effectively to discriminate between types of criminals and degrees of crime. Noteworthy is the fact, the last International Prison Congress representing twenty-two nations stood as a unit for the modern penology, and (shall we confess it?) unanimously agreed that American local jails were the worst known to civilization. White as well as Negro prisoners are dehumanized and brutalized by our barbarious methods of treating them, especially in the truly damnable convict camps of the South.

If we are to help the Negro, we must furnish him with high ideals. We must see that the millions voted for Negro schools are wisely used for that end, and supervised by men interested in their welfare. We must give them libraries, and we must cooperate with their own leaders in every service calculated to uplift them.

Mrs. Hammond also pleads for education along the lines of sex hygiene and laws that would compel health officers to report not merely such contagious diseases as scarlet fever, etc., but also the far more dangerous contagions of the vice diseases. "We must think of Negro womanhood as sacred, as the womanhood of all the world must be. Thinking so, we will begin to honor its possibilities and try to bring them out."

The above extracts will give the readers of this Magazine a faint idea of the spirit and contents of this able book. Certain it is, as Mr. Ray Stannard Baker has stated in the June number of *The World's Work,* that as the Negro advances in education and race consciousness "he feels more keenly the

pressure and injustice from above; and he now has leaders able and courageous enough to make his situation clear to him. It is a condition full of danger, not only to the Negro and the South, but to the whole country; and its most menacing aspect is the contemptuous indifference of a large part of white America to what is going on in the depths of the volcano just below * * * He (the Negro) is a *national* problem; and it must be sharply realized that injustice sooner or later brings its sure reward—and the more monstrous the injustice, the more terrible the consequences."

These are true words and lead us to appreciate more than ever the contents of Mrs. Hammond's book. We commend it to the thoughtful perusal of our readers.

PAPER READ AT XENIA CONVENTION.

By Mrs. T. M. Elliott, Prairie Institute, Prairie, Ala.

SOMETIMES IN looking so far away we lose sight or fail to get the vision of conditions, needs and advancements just at our very door. May this not be the case of Christian America.

By force we were brought from the Christless jungle of Africa to the shores of Christianized America, ignorant yet human, possessing bodies and minds in need of training and souls in need of Christ. This is clearly demonstrated in the story of Cujo Lewis who came in the last ship-load of slaves to America in 1859 and from whose lips I heard this story:

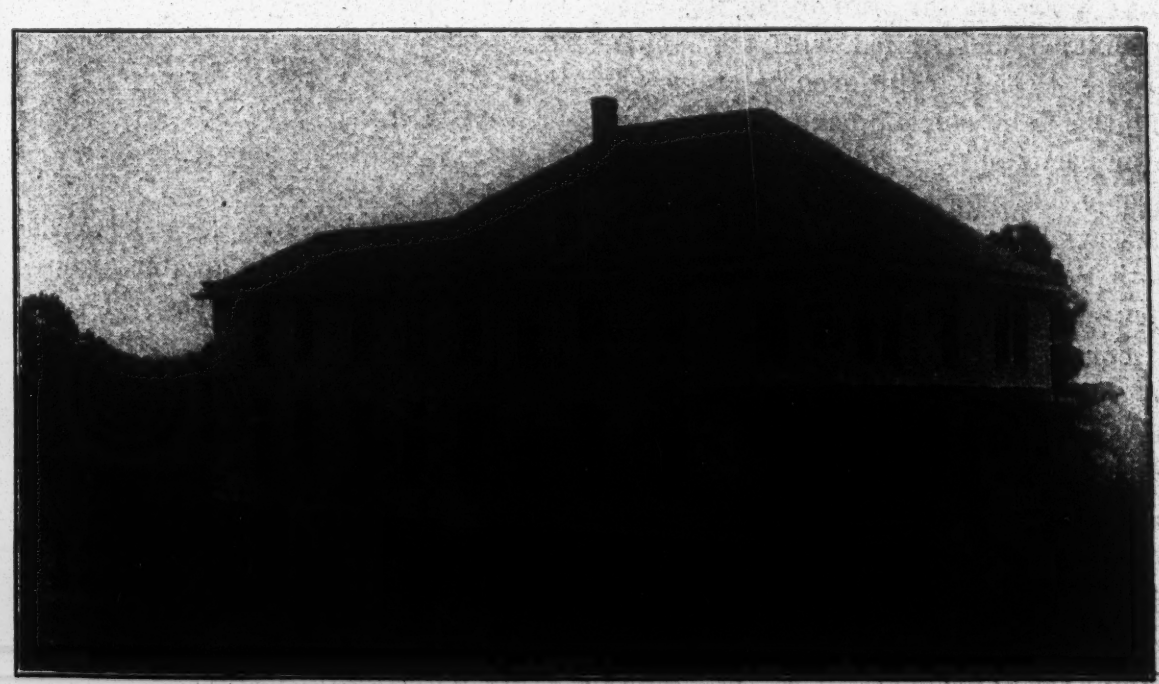
Said he, "I wuz in Africa, happy with my people, living under king Tikas. One night a hundred and ten of us were driven down to the sea and sold to white men. We were brought to Americy. No, I have never seen any of my people since and only eight of that crew are living now to tell the story. Yes, we had a hard time but after all I am glad I came for I did not know there was a God. I knew that someone sent the rain, that somebody made the sun shine and the thunder, but until I came here I did not know that Jesus died to save us, for that reason I'm glad I came. And how did I find this out? Well, that is a long story. Sometimes I would slip off to the slave church in the quarters and there I heard an ole preacher speak of Christ as our Savior. Now, I wanted to be saved. What must I do? I ask questions. Some tell me one ting, some annodder. 'I must pray.' What must I say? 'Jesus have mercy on me a poor sinner.' Jesus? Who he? 'The Son of God.' A boy? Yes, I mus' be saved by a boy. I pray way back in Africa to Allah, but now I in Mericy. I mus' be saved like Mericans. Allah he do me in Africa, but in Mericy I need Jesus. One preacher said dat I mus' be born again. I los' dere. My modder way cross de ocean and me here in Mericy. I must be born agin. Preacher say we must go to hell 'fore we git saved. Now dat's jest whut I wuz gittin' erroun. Ef I can't git de 'ligion dout goin' to hell I let dat 'ligon go. No sooner dan I 'cides dat sompin' troubles me. I no sleep. I no et. Cujo a strong man. He eat he breakfast, he dinner and he supper. No chill, no fever. I bothered. I want no eat. Den I sez ef de odders dat come to Mericy go to hell, I go, too. I starts out wid Celie, my wife. Says I, 'Celie, is I

your ole man?' Says she, 'Cujo, you nose youse my ole man.' 'Is you my ole oman?' 'You nose I is your ole oman.' 'Well, Celie, will you go wid me anywhere?' 'I come wid you to Mericy.' 'Well, Celie, will you go wid me to hell?' 'Cujo dat's anodder question.' Celie done balked. 'Ef we gits in hell how we gwine git out?' 'Celie, de preacher sez dat ef de boy takes us dere he bring us back.' Den anodder preacher come. He preach all erbout Daniel and when he git thro we sing:

"God done 'livered Daniel, and why not
'liver me, too?
He 'livered Daniel from de lion's den;
Jonah fum de belly ob de whale;
Three Hebrew children fum de firey furnace;
And why not every man?
God done 'livered Daniel
And why not 'liver me, too?"

"So me, Celie, and der res 'cides to let him 'liver us, too. It wuz two nights 'fore we could make up our minds to ax do. So tired we wuz tryin' so hard an so long till we went to de woods. I falls down an sez, 'Lord, sen me to hell, Cujo glad to go.' Did I git dere? Dat's hard to tell. I went over gullies and ditches, thro dark places, but I never seen no fire. Den a man come out from de top of a hill I wuz jes climbin'. He says, 'Come on up, Cujo. I's been waitin' fer you a long time.' Say I to him, 'Are yo de Boy?' Says he, 'No, but he sent me. Whut you takin' it so hard fur? Why don't yo believe on de Lord an be saved?' Says I, 'Is dat all? I been beleving ever since I heard. Spose I be huntin' sompin' I don't believe in?' 'Well, take dis little piece of money and go and sin no more.' When I come thro I come thro shoutin' an all de res come, too."

Four years ago a woman brought a boy to one of our Mission schools. The missionary asked, "Is the boy a Christian?" "No, sir," was the reply. "And you need not bother about that. I am giving you the boy to teach. When I get ready for him to get religion, I'll see to that



YOURD HALL.

New Dormitory at Prairie Institute. The Mission and the Women's Board have united in naming this new building in honor of Freedmen Secretary of the Women's Board.

myself." The missionary said nothing but quietly went to work. The boy was taught the Bible every day in school. He was given a well-trained Sabbath School teacher. He learned of Christian service in the Junior Society. Is it any wonder that the the end of that year he accepted Christ in a quiet and intelligent manner? And this was the grandson of Cujo Lewis.

Five years ago there entered one of our mission stations a little girl who came from a community where the people had no home-life, no schools, no Sabbath Schools, a shabby little church with an uneducated minister and little, if any Christianity. No sooner had she received a more correct view of the Christ life than did she begin to ask, "What must I do?" Not for herself alone but for her people and her community. And what has she done? First of all she has practically conquered her own temper (for hers was an awful one) and her disposition is entirely changed. She was four years in the Junior Society, has graduated and united with the Young Ladies' Society. But even before reaching this point she had begun work in her own community trying to give to the people the knowledge of Christ and how to serve Him. She has organized a Sabbath School and Junior Missionary Society which do good work while she is at home. But alas! when she returns to school the work does well if it is held together. No leaders—the blind leading the blind. However, she has succeeded in correcting many of their religious beliefs and practices and has helped stamp on the hearts and minds of the young the word of God that it may ever be "a light unto their feet and a lamp unto their path." She is endeavoring to foster in her home and community the principles taught in our mission schools.

While our schools have brought to bear the same influence upon many other lives, who knows what this one girl may eventually do? What a pillar she may become in the church. Then is it worth while? Does it pay?

I have cited these instances to give you an idea of the great need and possibilities of educated Christian leaders among the Freedmen. These conditions exist not only in Alabama, but all over the Southland and practically everywhere where the Negro is found in any number. It is true, however, that the majority of Negroes are in the South, having about 89 per cent. of the representatives of the race in the Southland and making up about 29.8 per cent. of the entire population thereof.

I do not mean to convey the idea that the Negro is not religious, for a more religious people cannot be found. Neither do I infer that educational facilities are absolutely lacking, for in the South are maintained some of the best schools of our country. Nor do I say there are no Christian leaders, for according to the latest available statistics there are 17,729 preachers and 29,295 teachers. And it would be an incorrect statement to say that the Negro is not responsive to the agencies at work for no race has in fifty-five years made greater progress than has the Afro-American.

But the question is: Are the forces reaching the masses? Are their religious ideas correct? Have we enough properly trained leaders? Whence are more to come?

In one denominational school a young man trained in our missions was teaching. Commencement was near at hand and he, as his teachers had done, began to question members of the class on selection of work. One boy said that he intended to run a saloon. The teacher at once took it before the faculty, thinking

that they would not give a certificate from a Christian school to a boy with such intentions. But the whole faculty ridiculed him. What had they to do with his choice of work for life?

The Negro is truly "The Child in the Midst" in Christian America. He really deserves first place of consideration by the white members of the Christian

This "Auntie of Slavery Days" says, "Tell the White People of the Church That Our Best Hope is in the Mission School."

Church in America and toward whom they ought to act the part of a neighbor. In his simplicity the Negro believes firmly in God, but, too, many disassociate religion and morals. Wherever he sees good he seeks to migrate thither. Consequently they are constantly moving from the country—the best place—into the cities and towns that their children may have better educational advantages. Too sad to say, most of our leading and strongest forces are centered in the towns, leaving the masses in the rural districts untouched. The masses then are not being reached. We have not yet leaders enough to foster the work.

In Wilcox County, Alabama, where there are 10,263 Negroes of school age, the average length of a school term is eighty days and the salary of teachers is $69.00 per year. The amount expended by the government per capita is 32 cents. This in itself tells the story. Competent teachers unless filled with the missionary spirit will not take work under these conditions. But they are needed, for the per cent. of illiteracy is 44.7.

The strongest forces at work in this section are the United Presbyterian Missions. Last year there were enrolled in these schools 3,543 pupils; in Sabbath Schools connected, 3,102; in Y. P. C. U., 1,333, while the great masses of our people were enrolled in public schools and received no religious training.

Our only hope is in such schools as are being maintained by the United Presbyterian Church—schools that teach Christ and train leaders in the Church; for the Negro church has long been not only his center of religious life but of his social, intellectual and business life as well.

Then again comes the question, "What must I do?" It should come to the entire Christian Church, to this Convention and to every individual thereof. "Love thy neighbor as thyself" is the command.

If then you would foster Christian education among yourselves foster it among your neighbors, and remember that we are your next door neighbors, though involuntary, yet like Cujo, we are glad we came.

America has all we need and it is

pleasing to note how well she has contributed to our needs especially through the United Presbyterian Church. But the field is still white to harvest. The end is not yet. The plea still rises from the Southland, "Come over and help us." Help us better our homes, improve our communities, educate our children, serve our fellowman, reach the unreached and reverently worship our God.

AN APPEAL FOR FREEDMEN'S MISSIONS.

By Mrs. Samuel Yourd, Freedmen's Secretary, Carnegie, Pa.

Lovest thou me? Thou knowest that I love thee. Feed my lambs.

"Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

That our church is passing through a crisis in her missionary activity in behalf of the Negro is self evident. Race prejudice and race antagonism are at times and places submerged, but always rising to the surface. If the Word of God teaches anything it teaches "God hath made of one blood all races," and now if ever the church is called upon to practice what she preaches, and recognize a man beneath the skin. If morals, uprightness and Christian characteristics make a good citizen, then character should be the measure of the man and not color: and Christ and His gospel being the only power that can control and promote peaceful relations among all races of the world, to give His gospel to all the world should be our chief aim in life.

Education is a great factor in the civilization of any people, and the church has recognized this and side by side the school and church have been maintained until after half a century and more of freedom, forty-five per cent. of our Negroes can read and write and the estimated wealth of the Negro people is seven hundred million dollars. Forty-five thousand or more pupils are in higher institutions of learning and many are teaching and preaching to their own race. The seed sown has borne fruit; yet for all this there are many waste places to be possessed. There are some counties in some states where there is not a single school house for the Negro, erected and properly equipped for school purposes. Where any at all is found, it is an old unused building or shed and a school is allowed in it. Where some of the people have acquired property and pay enough taxes to insure some returns in educational privileges good schools are maintained, as has been cited by our Freedmen's Board as being true in Norfolk, Va. These schools are only for secular education and no religious training is given. "A little learning is a dangerous thing," and especially so to a people smarting under the woes of hundreds of years of oppression. The heart and hand need to be trained as well as the head and as the late Dr. Washington so strongly emphasized, "The race must of necessity for years be largely given to manual labor; industrial teaching is very important."

"By their fruits ye shall know them" seems to be the pivot upon which we balance our brotherhood, our justice and mercy, to say nothing of our love. Surely the progress and elevation of so many shows us that the emancipation of the Negro was not a failure. Yet some there be who halt in their zeal for souls because of inadequate returns in church membership.

In one of our organizations of the Church there is a committee known as the Follow-up Committee, whose duty it is to keep in touch with the new members through the week to be helpful and watchful in their interest. We need a follow-up policy in regard to those

MRS. T. M. ELLIOTT.
Domestic Science Teacher at Prairie, Ala.

trained in our mission schools. Little effort has been made to conserve them to our Church, by establishing mission Sabbath Schools and churches and thus their membership is lost to our church. However, many are living and working in other denominations along lines laid down by our faithful teachers and preachers. If we would save these products of our missionary effort for our own church—young men and women trained in our schools and converted in our missions—we need a wideawake follow-up policy, or cease to swing our interest on the pivot of "returns."

The cry comes up from the land in messages like this: The "snap-shot" is taken by a teacher of two who send this message, "We needs you, 'honey,' won't you help us still?" And another sends her picture and the message, "Our only hope is in the mission school." These orphan children left to shift for themselves have never been to school or Sabbath School. Hungry and desolate they wandered to one of our missions last winter. Think you, do they need help? In contrast we send you the picture of three of our mission school boys, whose bare feet do not detract from their neat and clean appearance.

Oh! women of our missionary societies, is one and one-half cents a month the measure of your interest in the salvation of those whom God has laid at your very feet that ye may polish them and wear them as crown jewels in your crown of rejoicing and ye do not?

'Twas like a dream, when by the Lord
From bondage Zion was restored;
Our mouths were filled with mirth,
Our tongues were ever singing joyful songs.

O Lord, eternal is thy name,
Thy mem'ry lives in endless fame;
God will His people's cause maintain
And to His servants turn again.

God will the just desire fulfil
Of such as do him fear indeed
Their cry regard, and hear he will
And save them in the time of need.

(Psalms selected).

THE INDIAN IN HIS RELATION TO THE WHITE POPULATION OF THE UNITED STATES.

By Rev. J. A. Speer, D. D., Portland, Ore.

THE HISTORY of the Indian in his relation to the white man in this country reflects no credit upon the intelligence or honesty of the latter. An attempt has been made to make something of the Indian. This ideal something has been modeled from the white man's viewpoint. Little thought or regard have been given to the Indian viewpoint. Give him freedom and some proper incentive to make something of himself; that is the only sensible and effective way to progress.

Other races have made progress in civilization by this way and why not the Indian? Civilization like education is a development from within under proper motives and influences and must depend very largely upon the individual who is to be civilized or educated; hence the importance of taking the Indian as he is and making a civilized Indian of him and not attempt to make something else of him for which he was never intended. Some one has said the "Indian is a puzzle." That is largely true, we admit, but what or who has made him so?

I think no one will go very far into the history of his relation to the white population and the policy of the Government in dealing with the Red man to discover the reason why he is a puzzle. The real puzzle is in the methods employed by individuals and the Government in dealing with this people rather than the Indian himself. I have said the policy of the Government, but the truth is the Government has never had any well defined or consistent policy in relation to the Indian. There has been much exploiting and experimenting, but no well defined policy.

One Congress will modify or nulify the acts of a former; one Commissioner of Indian Affairs will criticize the failure of his predecessors and in glowing terms describe what he is about to achieve. Each new Agent or Commissioner has unbounded faith in the new program he is about to introduce so that instead of a continuous intelligent policy with a well defined purpose, we have a sort of crazy quilt or missmated patch work, and is it any wonder the Indian under such ill-advised treatment becomes a puzzle?

Well meaning friends of this people have attempted their betterment. Roger Williams, Eliot, Horton, Brainerd, and many other consecrated Christian men and women, ministers and laymen, have taken the Gospel to the Indian with great expectations, but in actual and permanent results there has been and still is a large measure of disappointment.

Each new effort falls far short of expected results. What is the cause? Why is it that the Indians of New York state, within the sound and reach of the most advanced civilization are among the most degraded of the land? In Pennsylvania and other highly enlightened communities conditions are much the same. There must be some cause for this. Why is it that these people do not make progress as do other races of men? Doubtless more than one cause is answerable, but I affirm the one chief cause is to be found in the influence of the white man in his intercourse with these people; especially I would say conditions made or allowed by this United States Government.

Early in the history of this country the idea became quite prevalent that Indians should be separated from and should be permanently kept separate from the white population. From this has grown up the reservation system with all its accompanying evils which has possibly done more than any other one thing to retard civilization, encourage indolence and degrade these people to their present condition as helpless wards of the Government.

Here they are held together as tribes, are granted none of the freedom of other men and women, confirmed in the belief that they are a separate and distinct people from the other inhabitants of this land and with no incentive to progress, become satisfied to depend upon the Government to attend to their affairs and provide for their needs.

They are not citizens in any proper sense of the word, they are not aliens nor are they foreigners. They have absolutely no protection from the courts and officials of the states and counties in which they live and can only have recourse to the Federal Courts, and that only through an appeal by some white man to Washington. Perhaps after long weary waiting, he may obtain a hearing or maybe not, owing to the interest of the white man.

Let me quote a little from an address by Dr. Lyman Abbot before friends of Indians assembled at Lake Mohawk. Dr. Abbott declares: "The one thing we need is to claim liberty for the Indian. Education, religion, food, clothing, plows, all are important. All these may be given by philanthropy and the church. But the primary function of government is to give that which thus far it has failed to give—justice and freedom."

In 1895 the Lake Mohawk Conference declared, "The reservation system is an insuperable obstacle to civilization, and should be abolished, the tribal organization destroyed, the lands allotted in severalty and the Indians treated as other men."

In 1903, "Abandon the reservation system, fit them for self-support, give access to the courts for protection of their rights, subject to the law in punishment for their crimes, the same liberty that white men enjoy to own, buy, sell, pay taxes and enjoy the benefits enjoyed by other taxed citizens."

No such appeals as these are called for or necessary in behalf of any other people in this broad land except for the Indians a people who had a prior right to this country over the white race who now hold these Aborigines as wards, so bereft of their rights as human beings as to be really in a sort of serfdom. A recent writer comparing the Negro of the South with the Indian says there is no danger of the Negro ever becoming a ward of the Government. I declare, if the Government would deal with the Negro as it has done and is doing with the Indian he will become a ward and is helpless to prevent it.

The American knows that his political and economic freedom force upon him the necessity of effort for self-support. The Indian knows no such freedom. Shall he not have his shackles broken that he may have an equal chance with his fellowmen?

THE AMERICAN INDIAN.

Results of the Educational Policy of the United States.

By Rev. W. A. Matthews, Simnasho, Oregon.

PERHAPS BEFORE we begin to discuss the "results" of the educational policy, framed for the Indians by the Government, we had better say a word about the policy itself. What object does the Government seek to attain? Along what lines does it seek to educate the Indians?

All effort in behalf of the Indians along the line of education, is made with one object in view—that of preparing him to take his place as a free and independent citizen of the country of which he is a part. At the present time the Indian population of this country is about 325,000 souls. According to Hon. E. B. Meritt about one-half of this number are citizen Indians and the other half non-citizen. At least all non-citizen Indians are wards of the Government. To bring these to the place where they will be fit to assume the responsibilities of citizenship is the big object of the department of Indian affairs.

Education is provided for the Indians along four lines. The Department of Indian Affairs realizes the importance of educating the Indians mentally, physically, industrially and religiously.

There are three classes of schools in the Indian service: the non-reservation boarding school, the reservation boarding school, and the reservation day school. Of the first named there are about thirty-five with an enrollment of about 10,800 Indian children; of the second named there are about seventy-three, with an enrollment of about 9,900; of the last named there are about two hundred and eight, with an enrollment of about 7,300. Attendance at these schools is compulsory and all Indian children between the ages of six and eighteen must be in school unless excused because of poor health or some other good reason.

Much importance is attached to industrial education in all these schools. About one-half the time is given to class room or mental training and the other half to industrial training. The Indians are taught that work is not only necessary, but that it is honorable, and they are taught how to work also. Connected with boarding schools are the seamstress, cook, laundress, matron, etc. These teach the Indian girls how to sew, cook, bake, wash and iron, keep house, etc. Then the boys are given instruction in farming and gardening and they have the opportunity to learn a trade, different tradesmen being employed to give instruction in these lines.

At all times the Indian children are given instruction along physical lines. They are taught how to care for the body, the necessity of cleanliness, of pure air, proper exercises, well cooked food, etc.

And then the Department of Indian Affairs seeks to go farther still with its educational policy. It seeks to give some instruction to the adult Indian, those not in school. To this end there is the Government farmer. It is his duty to teach the Indian farmer how to farm. The Government stockman is employed to teach the Indian concerning stock. The field matron is also on the list of instructors. It is her duty to go from home to home and teach the Indian mothers how to care for themselves, their children and their homes.

And now I suppose you are about

ready to ask what provision is made for religious instruction. I have already said that the Department of Indian Affairs realizes the importance of religious instruction for the Indians. I make that statement because the Government has ever welcomed the missionary among the Indian. And further the Hon. E. B. Meritt says, "The Christianization of the American Indian will promote his progress and civilization quicker and with more permanent results than anything else. We welcome the assistance and cooperation of all persons and associations working for the material and spiritual welfare of the Indian." However, religious instruction has been left largely to the missionaries of the different denominations upon the various reservations. Some denominations have provided schools in connection with their missions, for the Indian children. Seventy of these (mostly Catholic) with an enrollment of about 5,000 children are in operation. Our own denomination supports three missionaries among the Indians; two of these are located on the Warm Spring Reservation, Eastern Oregon, and one at Tama, Iowa.

Judge Ben B. Lindsay, the well-known Juvenile Judge, in an address at a meeting of the Department of Indian Education at Denver, Colorado, in July, 1909, said, "In the home, the school, and the church, the child receives that precept and teaching that is necessary in the development of its character; but I have found in my own experience that the precept and teaching counts for little unless it is accompanied by example. This example must, of course, be in accord with the teaching. It must be furnished not only by the parent and teacher, but also by the citizens of the community." The Government attaches in the Indian service are the "citizens in the community" in our case. All these by their conduct in the presence of the Indians, by their influence, are educating the Indians towards or away from Jesus Christ. And after all, just to the extent that the Indian is taught to place first things first in his life to that extent does he become a dependable and desirable citizen. How important it is then that every Government employee among the Indians be men and women who believe that the best way to bring any people to a higher plane is to unfurl in their midst the banner of Jesus Christ, and to exalt His name by precept and example.

Hon. E. B. Meritt says, "The missionaries have in the past been a very great assistance to the Government in the uplift work for the Indian race." This statement never would have been made, had the missionaries been leaders in the social dances given for school children or for employees, or leaders in the Sabbath base ball games or Sabbath picnics. The Government expects the missionaries to be "a very great assistance in the uplift work for the Indian race." So should they expect every Government employee, who takes the Government's good hard cash for their service, to be "a very great assistance in the uplift work for the Indian race." And I challenge any man to show a single instance where the social dance or the violation of the fourth commandment has ever proved to be an uplift to any one. One Sabbath an Indian farmer came to the Government blacksmith shop to shoe his horse. He applied to the Government teacher, who lived near the chop, for matches to start a fire. The teacher explained that this was the Sabbath day and that it was almost time for services at the church to begin. When the church service began both the teacher and the farmer were present.

This is the kind of influence the Government has a right to exact from *all* its employees.

And what is the result of all this education? Let me say progress is undoubtedly being made. Results along all lines come slowly and the work requires an unlimited amount of patience. The Hon. Cato Sells in an address before a conference of Indian workers held last year in San Francisco said, "If I were called upon to indicate the one important word in our relations with the Red Men it would be patience. In our labors with these primitive people we are too prone to become impatient. There is a disposition to expect revolution, rather than an evolution, such as has come about in two thousand years of the white man's civilization. It is unfair, it is unjust to expect more rapid progress from the Indian than is shown in the development of the white race." The following facts will indicate something of the result or progress of education along the several lines. Out of a population of about 325,000 Indians about 117,000 speak English. According to Hon. E. B. Meritt the health condition of the Indians is far from satisfactory. Reliable statistics show that there are approximately ten per cent. or a little over 30,000 Indians suffering from tuberculosis, and about twenty per cent. or a little over 60,000 Indians suffering from trachoma. Nevertheless the Indians have ceased to be a vanishing race. Only about 100,000 of the Indians have been reached by the combined effort of all workers, leaving about 225,000 out of Christ. Education along industrial lines seems to have had the best results. Hon. Cato Sells says, "I firmly believe that if the industrial progress of the last two years is continued for ten years, our Indians will be practically self-supporting, with correspondingly reduced congressional appropriations." This is very encouraging and all the more so when we learn the following fact, also from the lips of Commissioner Sells: "I know of many allotments, depending entirely upon which, an Indian family would starve to death and where no white family could be induced to attempt to make a living. And yet under these circumstances an unsuccessful Indian farmer is apt to be declared a failure. There are thousands of acres of land on Indian reservations, where 100 acres would not feed a rabbit. I suggest that hereafter we photograph the 'Painted Desert' more frequently and less often the small alfalfa patch on some great reservation. We should at least tell the whole truth."

The readers of this article will, for the most part, be members of our own denomination. These will be more especially interested in the Indians among whom the missionaries of our own denomination labor. The experience of all workers among these Indians is but the common experience. The work along all lines progresses slowly and requires unlimited patience and faith. Our Indians have made about the average progress along the different lines. They have had little chance to accomplish much along industrial lines because their reservation (the Warm Springs reservation) taken as a whole is a mighty unproductive one. They are slow to break away from old tribal customs and come out and unite with our church. Our Christian Indians are for the most part very faithful, and there are many, not members of our church, who, we have great reason to believe are earnestly seeking to serve Christ in their own way. The work of former missionarries is undoubtedly bearing fruit in the lives of

many. And so we keep pegging away, and continue to sing in faith:

The ends of all the earth shall hear,
And turn unto the Lord in fear;
All kindreds of the earth shall own
And worship Him as God alone.

Both rich and poor, both bond and free,
Shall worship Him with bended knee;
And children's children shall proclaim
The glorious honor of His name.

RESULTS OF CITIZENSHIP.

The Dawes law, passed I believe some twenty-two years ago, made provision for allotting lands to Indians and at the same time for granting them citizenship. According to that law when the Indian was given an allotment he was given citizenship with it. He held his land by what was called a patent in trust; that is the Government held the land in trust for the Indian. The period was to be a term of twenty-five years. At the expiration of the twenty-five years, if the Indian was considered competent, he was to have a patent in fee for his land.

In 1906 the Hon. Francis E. Leupp, the then Commissioner of Indian Affairs, began to advocate a modification of the Dawes law. He did this because he regarded the Dawes law as weak in at least two respects. In the first place Indians were given citizenship without much preparation for it. Many had little or no conception of the importance or responsibility of this great privilege. In the second place the citizen Indian in the enjoyment of his new found "personal liberty" was frequently the prey of the booze vendor. And the Government had no authority to interfere. The Indian was now a citizen. True the authority of the Government to interfere in the case of the non-citizen Indian had been cut into by court decision such as the decision of the Supreme Court in the Heff case, but in the case of the citizen Indian the Government had no authority whatever. The evil effect of this can readily be seen. Accordingly in May, 1906, Mr. Leupp succeeded in having the Burke law passed. This new law modified the Dawes law, providing that the Indian would receive his patent in trust in the first place; then would come his period of twenty-five years, (a period of education) and then the patent in fee and citizenship with it. By some this was regarded as a very important piece of legislation, not only for the Indian but for the State of which he was a part.

However, when the solution of the Indian problem has been reached the Indian population of this country will be a citizen population. The Indian will be paddling his own canoe; he will be receiving no greater nor any less favours than any other citizen. The Government realizes this and is doing everything in its power to hasten the coming of that event. The granting of citizenship to the Indian is a step in that direction and this privilege should not be kept from them, in an effort to make them "model" citizens. We should be willing to accept them as citizens, if they measure up to the standards of the average white man. The gift of citizenship must result in raising the Indian in his own estimation. It must result in increasing his interest in and love for his native land. It can only result in broadening his views. From a member of a very small unit—his own tribe—he becomes a member of a great commonwealth, with a right to a voice in the administration of that commonwealth's affairs. It will help to break up the old pernicious habit of subverting the individual life for tribal life. They will feel that they must act as individuals.

The Indians have more than once proved their worth as citizens. In 1914

the State of Oregon voted on the prohibition question. At Warm Springs, Ore., (the seat of administration for the Warm Springs reservation) a voting place has been established where Government employees and Indians entitled so to do, cast their votes. On the prohibition question forty-seven votes were cast and only one vote was cast for the wets. The majority of the voters were Indians.

THE STATUS OF THE INDIAN--PAST AND PRESENT.

By Rev. H. T. Jackson, Warm Springs, Ore.

MANY PHASES of this subject were presented in the Women's Missionary Magazine of December, 1914, and five subsequent issues. These able studies by Mrs. S. S. Wilson of Xenia, Ohio, evince a wide research and painstaking effort, and certainly are worthy of a careful review in the study of Indian problems as they come up for study again during next month. Every thoughtful student of the past conditions and marvelous progress of the aborigines of our country, is thrilled and stimulated to do his best in the effort being made for their material and spiritual advancement. Let us call attention to some of the noble efforts attempted for their uplift and the demands of the hour for our hearty cooperation. A Santee Sioux Indian said at a noted conference a few months ago, "I have the conviction that the conditions among the Indians have improved in the last three years. In that length of time the Indian Office has improved the service as much as it would have taken the Indian Office of former days ten to fifteen years, and it is because there is a man at the head who has the interests of the Indians at heart, and wants them to rise up."

The successes of recent years afford a bright outlook after the excessive breaches of treaty obligations on the part of the Government, the greed, cruelty, and the injustice of the white race on many occasions.

Before noticing any of the features of the present condition and the hopeful view for the future, let us briefly review some of the salient facts respecting the treatment gives our Indian brothers.

At the time of the Civil War the careless and indifferent management of them became worse and worse. No vigorous and permanent policy aimed at their civilization and citizenship was manifest. The Indians were looked upon as a veritable thorn in the flesh, and an unmitigated nuisance, to be driven out whenever the greedy whites desired their land. A large portion of the extended country west of the Missouri and Mississippi Rivers was to the Red Man his great heritage; as free to him as the air and sunlight; all his food, clothing and shelter came from the buffalo, antelope and other game. At the close of the war many people were attracted to this desirable territory. Consequently the Indian suffered most grievously by soldiers and other aggressors, in the destruction of the game, and encroaching in many ways upon the endeared rights and privileges. In the portion which is now called Oklahoma, a number of tribes resented the invasion, and many whites suffered on the borders of Texas, Kansas and New Mexico. Finally, however, the chiefs among the Indians felt

compelled to enter into treaties with the United States, "to accept as reservations, certain sections in the Indian Territory, now Oklahoma; but turbulent spirits in all the tribes ignored and resented their treaties and continued depredating." While for a time they were subdued by the soldiers of Lieutenant General Sheridan, yet in the course of events matters became worse and worse, and at last the General ordered that the ring leaders and most criminal among the tribes be sent to Florida as prisoners under the control of First Lieutenant R. H. Pratt in the Tenth United States Cavalry, and who was aided by other officers. In April, 1875, seventy Indian prisoners started from Fort Sill, and in a few weeks reached St. Augustine, Florida, homesick and heartsick, and on the verge of despair. At the suggestion of Officer Pratt these prisoners were "industrially trained, educated and civilized so far as possible, so that if returned to their people they would go back as influences for good." This proposal was adopted and various kinds of employment were given them, skilled school teachers were provided, and soon a number of them learned to speak English and the younger men to write letters. In many ways they were given much liberty, allowed to visit their friends among the citizens, and even were taken out on excursions. A kind and wise policy of the citizens brought marvelous results; the hostile attitude of the prisoners changed. The dress and pursuits of the civilian were desired, and at last they really wished "to quit their tribes and abandon their old life forever," and remain in Florida, and even offered to sacrifice tribal claims on the Government, care for themselves and families and to make civilized uses of their lives. After three years, favorable consideration was given respecting their release, but strange to relate, they wanted more of the civilization enjoyed. A number of the young men desired to remain for a more extended education, but there being no available means from the Government, noted philanthropists like Bishop Whipple and others, offered to meet the necessary expense, and seventeen were sent to Hampton Institute, and the others were released and conducted back to their homes. As the result of this educational project, many young Indians were brought from agencies in Dakota to be schooled at Hampton. On November 1st, 1879, a school was started under the supervision of Lieutenant R. H. Pratt; this successful enterprise has continued ever since, and the educational movement at Hampton, West Virginia, afterwards at Carlisle, Pennsylvania, has branched out into twenty-four other non-reservation schools.

The corollary of this somewhat extended account of the earlier days as related to the Red Man is, in the words of the Carlisle Beacon, "To civilize the Indian, get him into civilization; to keep him civilized, let him stay."

Following this history, let us briefly note some very interesting statistics and facts taken from various Indian Office reports: "When the prisoners mentioned above started in 1875, the total enrollment of Indian youth in Government and church schools, exclusive of the five civilized tribes, was 6,101. This represented two and a half centuries' growth of the educational purpose and civilizing energy of state and church in their supervision of over eighty tribes, having a population of 215,000. Some of these tribes had treaties in which the Government had agreed years before to educate all their children, and yet had no children in school.

"In 1904, twenty-nine years after, there was a total enrollment in schools from the tribes of nearly five times as many, or 30,288.

In 1875 all the schools were purely tribal and reservation; there were no Government or mission Indian schools away from the tribes. In 1904, there were twenty-five non-reservation schools, with an enrollment of 9,300. Many other noted improvements are manifest along different lines.

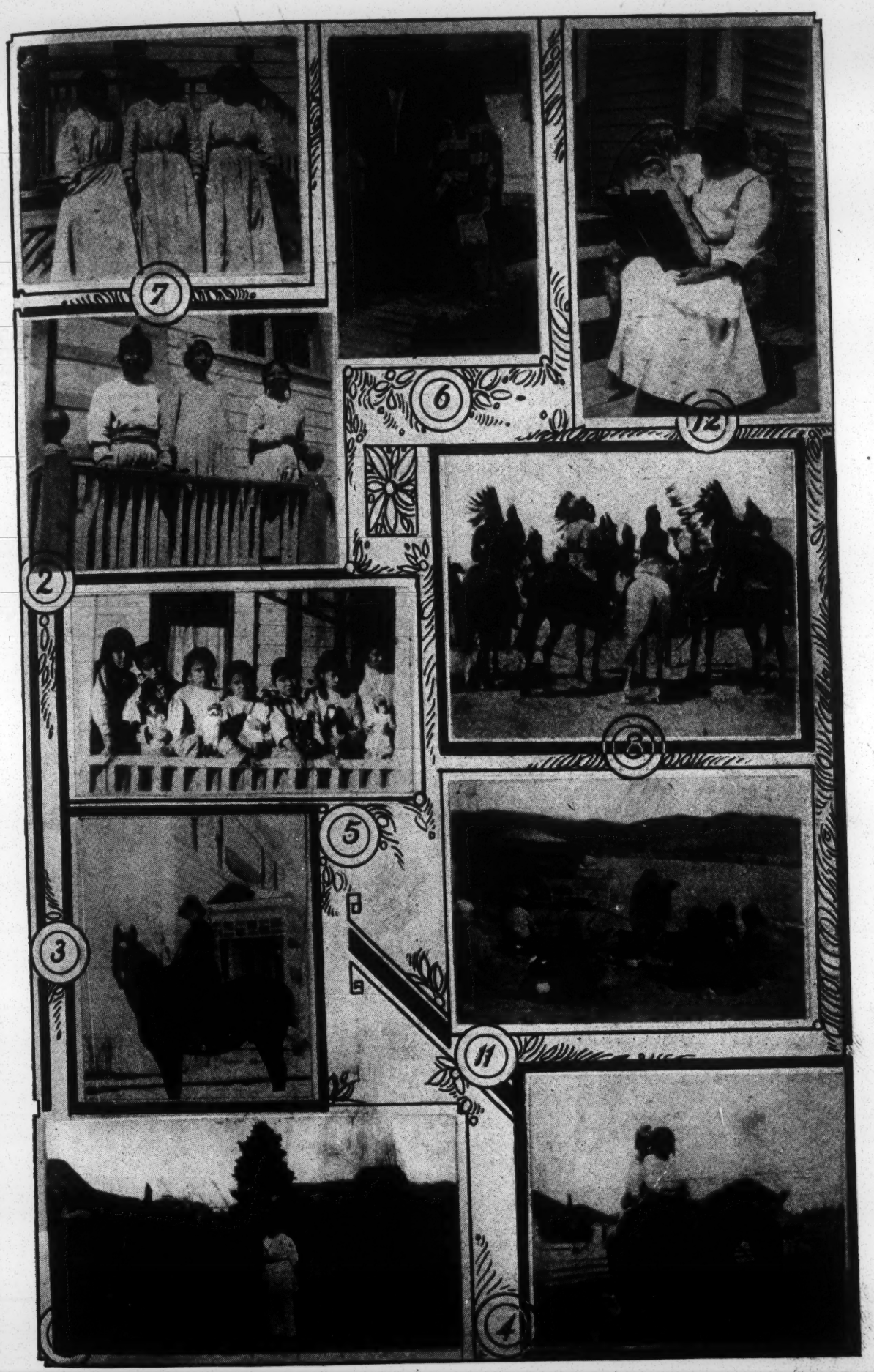
All this and much more could be given as the result of educational facilities and vocational training as well as varied experiences, in mingling with the whites since the day when the seventy-two prisoners were first landed in St. Augustine, Florida, from the Kiowas, Comanche, Cheyennes, Arapahoes, and Caddoes.

General R. H. Pratt, the noted educator among the Indians, gives the following formula as the solution of the Indian problem: "Remove prejudice and give equal ability and equal rights. That prejudice vanishes through proper association and industrial usefulness, and equal ability comes when the same training is given during association. Equal ability can always take care of equal rights. There are thousands of successes and no undue proportion of failures under this formula."

Our present Commissioner of Indian Affairs appears to be making a noble and earnest effort to work in harmony with the above propositions. A close study of his report of the fiscal year ending June 30th, 1915, reveals marvelous progress in different channels of his administration, such as vocational training, health, home conditions, agricultural pursuits, persistent suppression of the menacing use of liquor, and disapproval of the commercializing of aboriginal Indian life by means of exhibitions and shows in which the real modern Indian assumes the past. Take one of the many enterprises for improvement, namely, stock industry. Cato Sells asserts that "Not only is it possible, but entirely probable, that the Indians will become the foremost herdsmen of America. The situation presents a business and industrial opportunity, the successful working out of which will go a long way toward solving the meat problem."

The Indian Reservations present a wonderful opportunity to aid the situation. Extensive territories of country not utilized to the best advantage, the natural adaptation of the Indian as a herdsman, the improvement of stock, and consequent increase of value, all appeal to strenuous effort. Says the Commissioner, "It is a beginning towards remedying an economic crime. For years thousands of acres of fine Indian land have served merely to graze tens of thousands of unsalable ponies, scrub cattle, goats and burros. It costs as much to feed a worthless animal as it does a good one. Such a condition involves not only waste for the Indians, but loss to the nation." A practical remedy is feasible, and vigorous and successful treatment is being applied.

A study of the sane and practical means adopted for the preservation of health and improved home conditions reveals that the administration deems these vital factors in the physical, mental and moral uplift of the Red Man, and are the means of placing them on a self-supporting basis. Striking advancement has been made. A careful and impartial study of all that has been done and the noted progress made by the Indians should not for a moment lead us to conclude that we have overcome the chief obstacles in their pathway, and have reached the climax of improvement; the



PICTURES FROM OUR WARM SPRINGS AND SIMNASHO MISSIONS. (See next page).

Explanation of Pictures on Preceding Page.

1. A scene at an Indian wedding feast; the Simnasho missionary's wife and some of the boys in the foreground. 2. Three of the Simnasho Indian School girls. 3. Mrs. Matthews and her Ford. 4. Two little Indian School girls and the pony which carries them to school. 5. Seven little Indian girls and their dolls; these dolls were Christmas gifts from the W. M. S. of Sebring, Ohio. 6. A young Indian couple, members of our church; picture taken at time of marriage. 7. Three of our Senior school girls. 8. Indians in the parade at Warm Spring, Oregon, July 4, 1915. 11. Indian woman roasting meat over a bon-fire, making ready for the wedding feast of the couple (No. 6.). 12. Indian mother and her babe, taken at Warm Spring Parsonage.

WARM SPRING AGENCY, WARM SPRING, OREGON.

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truth is, we have only seen the beginning of their awakening in many directions. Confronting us are the following facts: Only a small per cent. of irrigable agricultural and grazing lands, tribal and individual, are now being utilized by Indians. At least 8,000 are without school facilities. Tuberculosis is three times more prevalent among the Indians than among whites. At least twenty per cent. of the Indians are suffering from trachoma. Hospital facilities for sick Indians are entirely inadequate, though recently greatly increased. Home conditions of very many families are sadly insanitary. These are only a few of the problems to be solved and spurred on by what is yet to be accomplished, let us face them with heroism and altruism.

Underlying all the problematic conditions for Indian progress is a subject much discussed by leaders of thought among the Indians themselves and their white friends, by means of the press and on the platform, namely, "The Legal Status of the American Indian." Even a meagre examination of this subject would require more space than can be allowed in this article. Only a few salient points will be presented. For several years previous to the presentation of a memorial on this subject to President Wilson, December 10th, 1914, the matter of it had been much discussed in conventions, and the gist of it embodied in resolutions, but a great forward step was taken on the memorable date just mentioned, when a large delegation from the Society of American Indians was ushered into the presence of President Wilson at the White House. That meeting as described by one of their number was certainly a very impressive one. After a cordial reception given them by Mr. Wilson, and a short explanation by Mr. Dennison [illegible] the memorial was read and is as follows:

Acting under instructions of the Fourth Annual Conference of the Society of American Indians held on the 6th to the 11th of October, 1914, at the University of Wisconsin, in the city of Madison, Wisconsin, your petitioners respectfully present this memorial. * * *

Definition of Legal Status.

As a race, the Indian, under the jurisdiction of the United States, has no standing in court or nation. No man can tell what its status is, either civic or legal. Confusion and chaos are the only words descriptive of the situation. This condition is a barrier to the progress of our people, who aspire to higher things and greater success.

We hold it incontrovertible that our status in this nation should be defined by federal authority. We request, therefore, that, as the first essential to a proper solution of the Indian Problem, and even for the benefit of the nation itself, this matter be placed in the hands of a commission of three men—the best, the most competent and the kindliest men to be found—and that they be authorized to study this question, and recommend to you and to the congress the passage of a code of Indian law which shall open the door of hope and progress to our people. Our Society since its beginning has pled for this fundamental necessity of race advancement.

Admission to the Court of Claims.

We ask, also, that the Court of Claims be given jurisdiction over all Indian claims against the United States.

This done, a great barrier to race development would be removed, for we should no longer be tied to the past with the feeling that the country had not fulfilled its obligations to our race.

We believe that more has been done.

THE UNITED [illegible] INDIAN LIBRARY
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can be done, to make Indian property an efficient instrument for Indian welfare; to make Indian intellect, statesmanship and craftsmanship useful to the nation. We point with pride to the men and women, who by their achievements have demonstrated the inherent capacity of Indian blood. Our plea is that just opportunity be provided to insure the efficiency and enlarge the capacity of the thousands who have not had freedom to struggle upward and whose condition very shortly becomes not only a menace to themselves but a burden to the nation.

We plead, sir, that you give us the cheer of your word, that you consider our request and call upon Congress to grant the American Indians those fundamental rights and privileges, which are essential to release them from enforced wardship, dependence and consequent degeneracy; and that you advocate measures that will, according to the recognized principles of l e g a l and economic development, speedily secure their admission to the field of even chance for individual efficiency and competency.

For the weak and helpless, for the discouraged and hopeless of our race scattered over this broad land we make this plea and petition. Through our annual conference we have carried our plea to the great universities of the land; we have striven to awaken the public conscience to the justice of our demands and now we ask you to consider the merits of our appeal. And for the boon we crave we shall ever pray.

(Signed),

THE SOCIETY OF AMERICAN INDIANS.

The President was manifestly deeply moved by the words of the memorial and the brief but masterly address of Mr. William J. Kershaw, the Vice-President of the Society, as well as the closing address made by Congressman Charles D. Carter, former chief of the Chickasaw council and now Vice-President on Legislation of the Society.

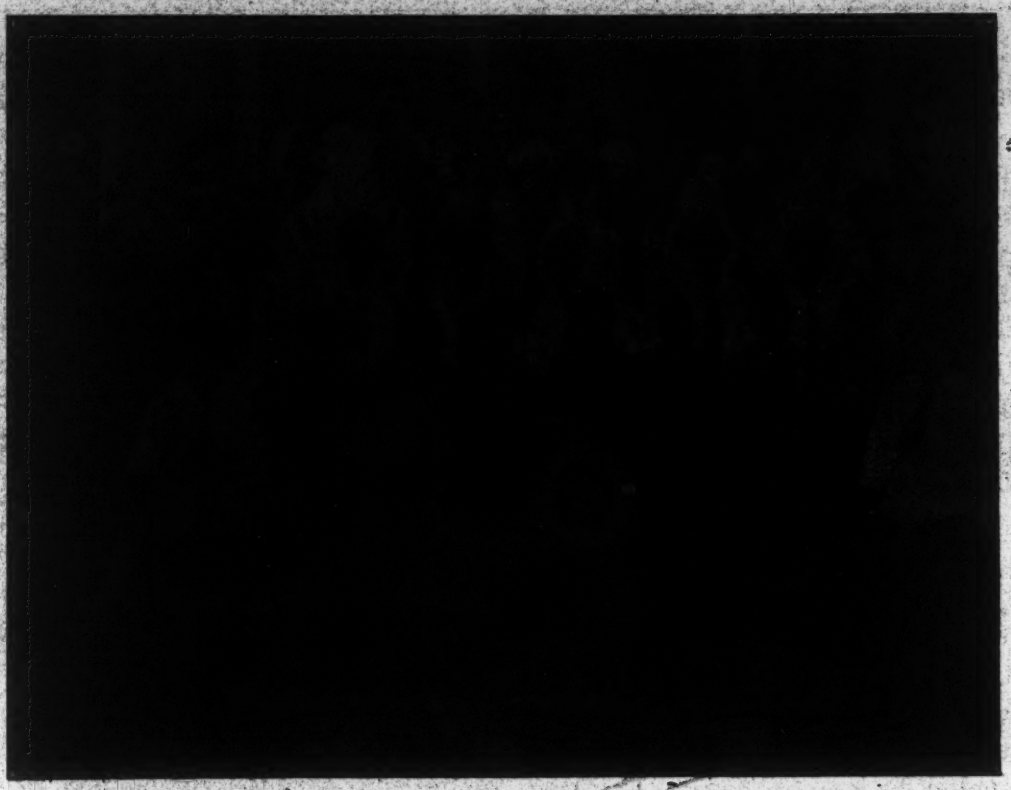
President Wilson expressed his pleasure in receiving the delegation and pledged his thoughtful consideration of the memorial and "To study the measures advocated by the Society." As we read and give careful thought to this memorial, we must be persuaded that it is deserving of favorable action. So far as we know, nothing has been done by Congress in the matter, although the substance of the memorial was introduced in 1912.

The writer would be recreant to a great trust if he should close the study of this subject without referring to the most vital feature in the making of a complete Indian. Stephen Jones, (Santee Sioux) recently said in an address, "Education of the hand and heart means the development of a race, but we cannot leave out any portion of the man. If we develop the physical side alone, he is not a man; if we develop the physical and the mental and leave out the spiritual side, we shall have the man incomplete. It is, therefore, essential that the Indian, the man, be developed to the fullest measure." Well said, my brother; this is the heart of the whole matter. Many friends of the red race who are advocating certain measures for their betterment, seem to ignore the higher and holier aim to reach the inner life. Yet observation and experience as well as the teaching of the Word, all testify to this absolute need. Thomas C. Moffett in his admirable book entitled "The American Indian on the New Trail" gives a marvelous survey of pioneer missions and of the organized Christian enterprise among the Indians of the United States, including Alaska. What

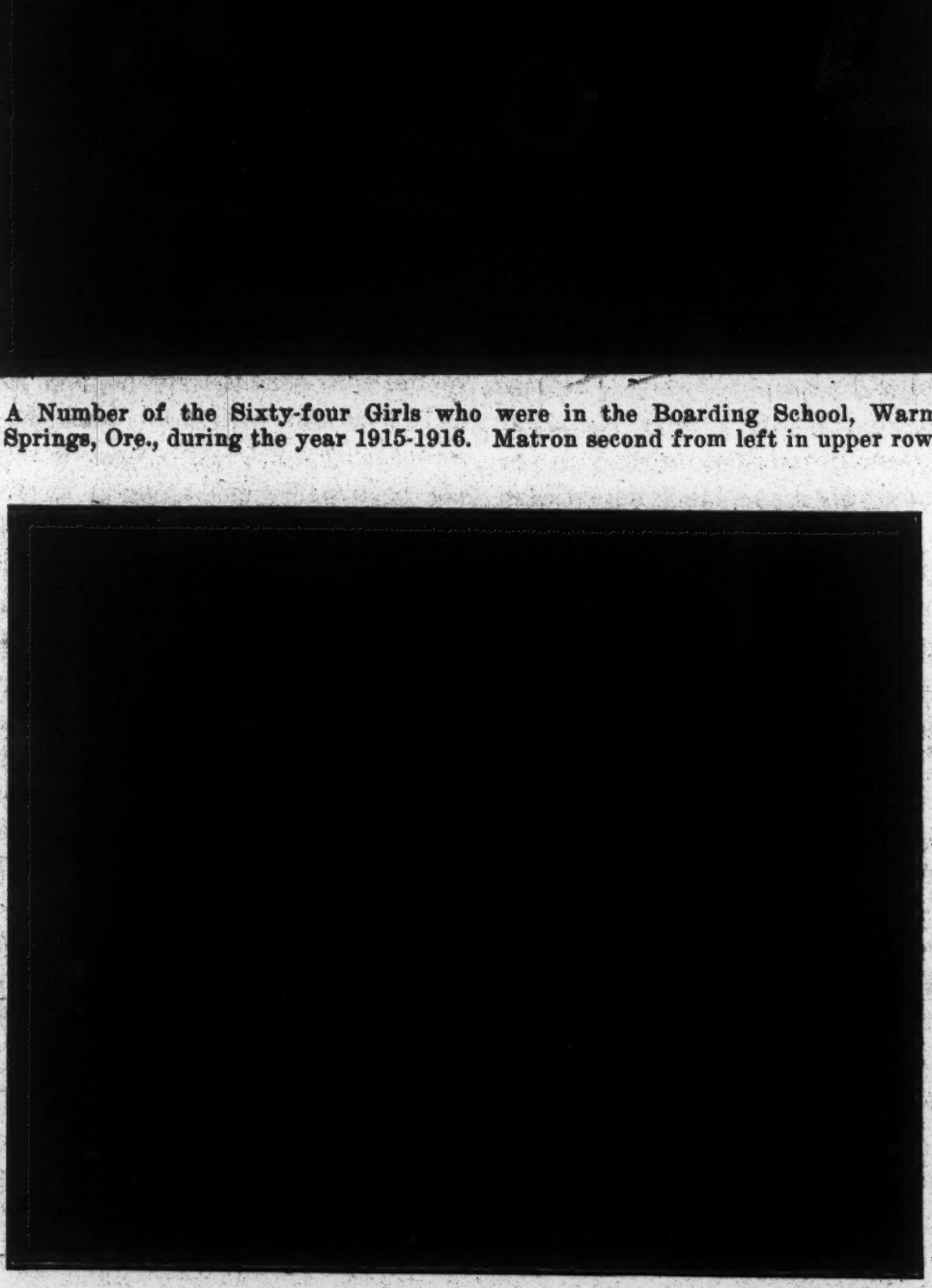
onderful changes were wrought in the ves of thousands of the Indians through ose devoted and self-sacrificing mis- onaries of the early days, as well as in odern times. Thrilling are the testi- onies to the grace of God from the lips d lives of those saved from savagery, ganism and superstition. One en- uraging feature connected with the re- lts of Christian missions among the red en is the missionary spirit created not ly in the desire for the salvation of eir own race but to other peoples across e sea. A noted example of this was seen cently among the North Dakota In- ans, some of them Siouxs, who took rt in the uprising against Custer forty ars ago. These are among the staunch- t supporters found in this country, ys a noted Episcopal Bishop who has st completed a year's work minister- g to Indians in parishes on the various servations. He says, "It is not so that e dead Indian is the only good dian." He reports the most impres- ve example at St. Gabriel's on the anding Rock Reservation. At the close his first service a man and woman od up, said they wanted to see the shop, came down to the front and pre- nted a thank-offering of one dollar for storing their child to health last tumn. They told the Bishop through interpreter that they wanted it to go foreign missions. Ten other followed eir lead and all of them said that they anted their thank-offerings to go to reign missions. His testimony is "I ven't seen anything among white peo- e more impressive. A dollar means a t to a poor Indian. They didn't give to build an Indian church; they gave to foreign missions.

The writer has had the privilege re- ntly of reading a number of the annual ports of Captain John Smith while he was the Government Agent, and also a devoted missionary in our work at Warm Springs, Oregon, over forty years ago. Here are a few sentences taken at random from these annual messages to the Commissioner of Indian Affairs: "I can see a wonderful change from that of thirteen years ago. White persons coming h e r e and witnessing these Indians, and especially during the Sabbath services, are perfectly astonished. They can scarcely realize that 'war-paint and feathers' have given place to the habiliments of civilized life. May no adverse circumstances ever cause the good work to go backwards." Again he says, "The church building, twenty-four by forty feet, which I reported as commenced last year, has been so far completed that services are held in it every Sabbath, and have been since the first Sabbath of July, last. Most of the work has been performed upon it by my own hands, often in weariness and painfulness. I did it as my last legacy to the Indians I love and whom I have so long helped. All the success of the past, all the hope of the future, lies in the teachings of Christian truth and examples of Christian morality. Christian teachings in early days kept these Indians to always be the friends of the whites, while all around them were sworn enemies, imbruing their hands in the white man's blood. The results of the past are standing testimonials to the truth of my word and this subject a fit ending of my annual report."

In these statements we find the secret of success in the early stages of this mission, nor are all his religious teachings nor the example of his everyday life for gotten. They live in the hearts and lives of those among whom we are privileged to labor. For twenty years of his eventful life he had been doing his



A Number of the Sixty-four Girls who were in the Boarding School, Warm Springs, Ore., during the year 1915-1916. Matron second from left in upper row.



A Majority of the Boys at the Boarding School, Warm Springs, Ore., during the year 1915-1916. The Industrial Teacher, Mr. W. A. Stackpole, is seated at the right.

greatest work, faithfully discharging his many duties, and at last in a ripe old age, he gave up this life, with the consciousness that he had lived for a noble purpose. The Indians still feel that they have lost one of their truest friends, and the Government no doubt felt that it had lost a faithful and honest officer. The people around me speak of his earnest pastoral labors, and mention particularly his prayers with the individual and in the households. Rarely since, if ever, have we had a Christian professor as Agent or Superintendent, until the coming of the present one, one year ago. Thus did Captain John Smith, a member and an elder in the United Presbyterian Church, lay a good foundation, and we are still endeavoring to build upon it.

We read much these days about the need of the conservation of our forests, our water courses, our coal and other mines, but how about the conservation of the Indian race? A noted economist has asserted that the longest lived nation will be the least wasteful nation. If that be true, what shall we say about the greater waste of our neglected opportunities for God and our country? Never in all their history was a greater desire than now among themselves to rise higher in their physical, mental, and spiritual nature. Shall we not do our best to give them a chance? In this connection the familiar assertion of Wendell Phillips seems opportune, "The Indian race is the one which the people of the United States have most to dread at the judgment bar of Almighty God." With these words of the great orator and philanthropist ringing in our ears and souls, may the study of this much abused and neglected race and our present consequent obligation inspire us to loftier purposes and nobler deeds for their evangelization.

THE RESULTS OF THE "PEACE POLICY."

Before noticing these results, let us review the origin and nature of this policy inaugurated by President Grant in beginning his administration. He, with many other noted men and philanthropists, had been deeply stirred by the cruel and unjust treatment of the Indians in the making of unfair treaties and the violation of treaty rights, the great causes for complaint. He then purposed with all his heart that if he ever had any influence or power it would be used to right the conditions and make life for the Indian worth living. He saw, too, the chicanery and fraud perpetrated in the distribution of supplies from the Government by unprincipled men.

He submitted various policies, the purport of which was to deal more humanely with the "Red Man." Hence shortly after the beginning of his first administration in 1869, he inaugurated what is known as the "Peace Policy." Upon his recommendation, Congress enacted the law, approved April 10th, 1869, providing for the appointment of a "Board of Commissioners, to consist of not more than ten persons to be chosen by the President from men eminent for their intelligence and philanthropy, to serve without financial remuneration, and to act in conjunction with the Interior Department, in "the disbursements of the appropriations made by this Act, or any part thereof, as the President may designate."

Among the first Commissioners were found men of the stamp of John B. Farwell, of Chicago; George H. Stuart, of Philadelphia; Felix R. Brunot, of Pittsburgh; and William E. Dodds, of New York.

This Board was called "The Peace

Commission." In his first annual message, December, 1869, President Grant declared, "From the foundation of the Government to the present, the management of the original inhabitants of this continent, the Indians, has been a subject of embarrassment and expense, and has been attended with continuous robberies, murders and wars.

"From my own experience on the frontiers and in Indian countries I do not hold either legislation, or the conduct of the whites who come most into contact with the Indians, blameless for these hostilities. The past, however, cannot be undone, and the question must be met as we now find it. I have adopted a new policy toward these wards of the nation, (they cannot be regarded in any other light than as wards) with fair results, as far as tried, and which I hope will be attended ultimately with great success."

The proclamation of this "Peace Policy" made a wonderful beginning even amid the bitter opposition of the Plains Indians. It was said then that every warrior in battle had cost the Government twenty-three lives and at least one million of dollars, and many years would be required for the extinction of the race.

Christian people were compelled to change the method of dealing with this brave race who had been stripped of everything in the onward march of the dominant race. Safer and saner means must be adopted. Those who had lived in the midst of these "Red Men" gave them much thought and study, having in view a humanitarian treatment. Among the number were General Grant, Bishops Whipple and Hare, Commissioner of Indian Affairs, Smith, General Armstrong and General Pratt. The Quakers or Friends, too, gave this policy their hearty endorsement.

Growing out of this "Peace Policy" were others calculated to better the conditions of the tribes. Among these was the solicitation of church organizations by President Grant, to nominate agents, teachers and physicians to be appointed by the Indian Bureau. As a result many excellent employees did noble service, and were quite a contrast to those selected under partisan and political influence and who had perpetrated many frauds in Indian affairs.

Prosperous Christian communities were established in a number of the Agencies. Great improvement was made in agriculture, and stalwart Christians with the evangelistic spirit were developed and became eminent teachers and preachers among their own needy people.

Another result emanating from this policy was the appointmnet of Indians to places of trust in the service. This was before the time of prominent Indian schools, but able men were secured and trained to act as millers, carpenters, blacksmiths, etc. Strange as it may seem, too, Grant chose General Ely Parker, an Indian, as the head of the Bureau—his chief of staff.

Notwithstanding the rivalry and jealousy of different denominations growing out of Grant's placing all Indian agencies under the control of the various churches and missionary organizations, there is no doubt as to the remarkable progress being made in the uplift of the "Red Men." As one noted writer among their number has said, One fact stands out boldly: It was the Christian missionary in spite of serious mistakes, who played the most important part in the transformation of the Indian and the development of the West."

On account of the rivalry and jealousy mentioned above, and because, too, of strong political influences at work to

obtain remunerative positions, it is said, "By 1883 Grant's too idealistic system broke down entirely, the fat offices were returned to the politicians, and all denominations were permitted to engage at will in missionary propaganda but without secular authority."

The "Peace Policy" led to a number of volunteer organizations which assisted in crystalizing public thought respecting the amelioration of the Indian's condition. Among these may be mentioned the Boston Indian Citizenship Committee, organized in 1879, which had for its aim the securing of "citizenship for Indians on the basis of taxation, which was set aside by the Supreme Court, but afterwards this same object was gained practically by the passage of the Dawes bill."

This organization aims also to obtain bona fide allotments to Indians, and to stop "the sale of the best lands to whites at nominal prices and to obtain the dismissal of corrupt Indian agents and inspectors."

The Indian National Association, the majority of which are women, is organized for the purpose of missionary effort, and the benevolent institutions connected therewith.

The Indians Rights' Association organized in Philadelphia in 1882, has also done valiant service in securing proper legislation in behalf of the various tribes, and has exposed much fraud perpetrated on Indian agencies, besides they have done much to mold public sentiment by various means for the advancement of the Indian.

Before closing this article we should note the significant fact that the general testimony of Agents or Superintendents on reservations is a strong endorsement of the wisdom and efficiency of this policy: that persuasion is better than force, that very perceptible improvement has been made, based upon the clearly defined policy of the Government to mete out kindness and uniform protection to these people, combined with firmness, decision and exact justice in all business transactions and dealings in such a manner as will best subserve their common interest.

All this will surely win the confidence of the Indian, and when consistently followed up, suggestions or reforms will be reflectively considered and in a majority of cases will be adopted.

It is true present Government machinery is still very defective, both in principle and administration, but a few months ago it was stated in a great conference by an ex-Commissioner of Indian Offairs, "Through the last hundred years the Indian service has contained in it a number of earnest, honest men. At the present moment the high mark of earnest, competent, efficient, farvisioned administration, has been reached under Commissioner Sells." He is working in harmony with the so-called "Peace Policy." All honor to the man of whom such commendation can be said.

OUR TAMA MISSION.

By Rev. R. G. Smith, Tama, Iowa.

THE REQUEST has come to me so many times to explain why there is an Indian reservation right in the center of Iowa, and why the Indians are so primitive in the midst of civilization.

The first part of the question is easily answered. These Indians originally lived here in this section of the country, then later they were removed by the Government to Kansas. There they suffered from malaria and other diseases, and many of them died. They longed to come back here to their former home. Accordingly a committee of three was appointed by the tribe to select a site for the settlement. The committee carried with them enough tribal money to purchase eighty acres. They have been adding to this until they now have about three thousand, three hundred (3,300) acres, purchased by their own money.

The fact that they bought this land with their own money complicated matters. First, they were partly under the jurisdiction of the state and partly under jurisdiction of the Federal Government. At last the state gave up all jurisdiction and gave it over to the Federal Government entirely.

The fact that they were not under the control of the state any longer made it impossible to govern their moral conduct. Marriage, for example, being subject to state and not federal law, became a problem. Since they were governed by the Federal laws, they could not be compelled to be married like white men.

"Civilization" is a beautiful word when we consider all that it implies. When we think of a civilized community we think of schools, hospitals, churches and all the institutions that are instrumental in the development of a higher moral and intellectual life. Naturally we should think the Indians would take on our civilization, since they are in the midst of it and because of its beauty. But the Indian as a tribe hasn't come in contact with the beautiful side of civilization. They are in touch with the unwholesome element of our civilization, the gambler, the saloon-keeper, and the "boot-legger." Even the Christians they see, come to them out of idle curiosity.

I sometimes become disgusted with the Christian people who come out to satisfy their own curiosity, seeming to entirely forget their influence upon the poor, ignorant Indians. On Sabbath days I've counted as many as one hundred automobiles passing the mission in a single hour. The reservation is often overflowing with people on Sabbath afternoons, until the white man has worn out his welcome. These things in part explain why the Indian is so backward and un-Christian even in the midst of civilization.

The history of the mission work is much the same as that of other attempts to Christianize a heathen people. It was fraught with difficulties and discouragements and required heroic efforts to start the work.

First the Presbyterians established a mission here some years ago. Seven acres were purchased and a plant costing about five thousand dollars was built. Miss Skey was the first missionary and Mr. Ray was the last. After fourteen or fifteen years of hard, conscientious, laborious work they, at last, decided to give the field up, feeling that they had made no progress.

Then our church took up the work and it seemed at first as if the opinion

of the Presbyterian missionaries was right. The Indians felt that they had succeeded in discouraging the missionary, when Miss Campbell appeared on the field with fruit and smiles and won her way into their hearts.

We might mention each one of the missionaries that have labored so hard and were so discouraged, to show how they have left their impression upon the tribe, each making a little headway, yet himself not appreciating what progress he had really made. No one missionary can take the credit. It has been a long seige; little by little Christian thought has crept into the hearts of a few, until at last eighteen were baptized during the last year, and others are seeking for light.

I do not consider the results this winter phenomenal, but I do think there has been a healthy growth.

I wish it were possible for the church to see Jim Eagle and his three boys walking from their home to the Sabbath School then following the missionaries on home to the evening service. It would be an encouraging sight to see old Mrs. Tesson bringing the little girl she had adopted to be baptized, promising to keep the vows and do all in her power to teach the child the way of truth and righteousness, and to go with me to the home of Billy Leaf, where the whole family is Christian, and asks that the Bible be read and prayers be said each time I go. There are many other beautiful conversions that I could tell about if time would permit, but it is almost impossible to tell of the many things that mark the progression of the work.

It is difficult for those Indians who do become Christians, since they receive so much discouragement from the tribe and are practically ostracized.

I hope I have succeeded in answering, to some degree of satisfaction, the questions that many are asking, concerning the work. Surely all thinking Americans people realize the debt we owe the Indian, and appreciate our duty toward them; for they are as much in need of the Christian religion as any other people in the world.

We ask especially that the missionary societies and the young people's societies make prayers for us each Sabbath; for we need your prayers in our work. We wish to thank the societies for the interest they have taken in the work and the encouragement they have given.

HOW THE INDIANS HELPED.

(THIS ARTICLE APPEARED IN THE WOMEN'S MISSIONARY MAGAZINE SOME TWENTY YEARS AGO. IT IS GIVEN HERE BY REQUEST.—ED.)

MOST of the readers of the Women's Magazine have heard in a general way of the aid given to our Government during the Indian wars by the Indians of Warm Springs Reservation.

The following account is from *Indian Missions,* a work carefully compiled and edited by Rev. Myron Elles, of the American Missionary Association, and a son of one of the early missionaries of Oregon. It is from a chapter in which Mr. Elles clearly shows that the Indians of this coast who remained loyal to our government were, with a few notable exceptions, trained in the missions.

It is hardly necessary to remind your readers that "Warm Springs Indians" in the narrative refers to Indians from the reservation of that name, including Wascoes and others. Used exclusively

of the Warm Springs as a tribe, it would be misleading. For in former times, as well as in the present, the latter tribe has been less ready to accept the gospel than have the Wascoes; yet there are some lovely Christians among them.

To this day these Indians recount, with great satisfaction, their victory over the Modocs, and they take a very proper pride in the fact that their hand has never been lifted in rebellion against our government, but for her defense.

J. M. M.

THE WAR WITH THE SNAKE INDIANS.

This was waged mainly in Southern Idaho. It is hardly known when it began, but probably some time between 1850 and 1860. For a long time it consisted mainly of skirmishes between emigrants and Indians. When the mines of Southern Idaho were opened, in 1862, the trouble did not stay settled, so that after the close of the Civil War, in 1866, General Crook was sent out to take matters in hand. He soon found that his regular soldiers could not successfully cope with the Indians. Determining to fight fire with fire, he called for Indian scouts from Umatilla and Warm Springs reservations. Most of these came from the latter reserve, where Captain John Smith had a few months previous taken charge. With his aid about one hundred of them were enlisted, dressed in United States uniform, and sent to the front in charge of Dr. William McKay, an educated half-blood, while his brother, Donald McKay, had charge of those from Umatilla. The Snake Indians had learned how to manage the regular soldiers; but when they saw the blue coats dismount from their horses and fight in true Indian style they were surprised; when they were pursued into their mountain fastnesses they grew desperate, and when General Crook, advised by the McKay brothers, was wise enough to follow up his success with a winter campaign, they surrendered.

According to the report of Hon. J. W. P. Huntington, the Superintendent of Indian Affairs for Oregon at that time, these Indians fought in five battles, in only one of which they were supported by the regular soldiers, killed seventy-eight of the enemy and also assisted in other engagements.

It is doubtless too much to say that all this aid was secured because of Christian instruction which these Indians had received from Captain Smith, for he had been appointed as their agent only a few months previous to their enlistment. The Warm Springs Indians had often been plundered, and some of them had been taken captive and killed by the Snakes. Hence they were fighting partly for themselves; yet it is probably just as true that had it not been for Captain Smith's help these Indian scouts could not have been obtained, as the Superintendent of Indian Affairs was strongly opposed to their enlistment.

THE MODOC WAR.

This occurred in Southern Oregon in the celebrated lava-beds, and fairly began November 30, 1872, between thirty-five regulars and twenty-five volunteers on the one side and twenty-eight Modoc men, aided by their women and children, on the other. Ten whites were killed and five wounded. The Modocs lost one man, one woman and one infant, and finally obtained possession of the field. This was followed, in 1873, by a battle between four hundred regulars and volunteers and fifty-three Modocs, which lasted ten hours and in which not an Indian was killed, while thirty-five soldiers lost their lives and the rest retreated. Such a de-

feat set the Washington authorities to thinking, and they resolved to try the peace commission. That failed by the sad massacre of General Canby and Dr. Thomas on Friday, April 11, 1873, and war to the bitter end was determined upon. About a thousand soldiers were gathered around those lava beds, but they were hardly ready for the fight. Why? They were waiting for the scouts from Warm Springs reservation. Gen. Canby had telegraphed their agent, Capt. Smith, and in six hours after the request was received at the agency they were enlisted and ready to move. So dependent was Gen. Canby on them that he had determined, in case of his failure, to make peace and not to begin fighting until they should arrive, and immediately after his death General Gilliam would not follow the Modocs to their den because these scouts were not there. Nor did he dare to do so until they came.

They arrived the next day after the massacre, seventy-six in number. The tribe had been compelled to take their reservation at Warm Springs, unfit as it was for farming, and give up Tygh Valley, which they wished, because of the presence of soldiers when the treaty was made. Ready to show their loyalty to the government they went to the Modoc war under Donald McKay, with the prayers of their agent with whom they had regularly joined in Sabbath worship for several years.

On Monday morning after the massacre dawned, amidst the noise and din of camp lift, a strange sound was heard. What was it? Those scouts, born in the wild camps of Eastern Oregon, were joining in praise to God and uniting in prayer for his protection—a thing, according to Hon. A. B. Meacham, not one of the five hundred white men had the courage to do. And God heard their prayers, all but two coming out of the battle alive. The incident has been versified as follows:

BEFORE THE LAVA BEDS, MONDAY NIGHT.

April 14, 1873.

By J. T. M'Creery.

Midnight reigns and darkness hovers
  O'er a martial garrison,
Which our nation's ensign covers,
  In the wilds of Oregon;
But the foe that flag defying,
  Savage Modocs now at bay,
In the lava beds are lying,
  Waiting for the dawn of day.

Near the white men camped beside them,
  Are their native red allies,
Come to fight for them or guide them,
  Or to guard them from surprise.
White and red are brave and daring,
  And amid the starless gloom,
White and red are both preparing
  For the fray that is to come.

Well they know that of their number
  Some must soon confront their God;
This to be their final slumber,
  Till they sleep beneath the sod.
Yet in what a varied manner
  Those who wait the coming fight,
Sheltered by that starry banner,
  Spend this dark and awful night!

Hark, the sound of many voices
  From the white man's camping ground,
And the wild discordant noises
  As the festive cup goes round;
Voices maudlin and unsteady
  Raise the bacchanalian cry,
"Here is to the dead already
  And to him who next shall die!"

There are other echoes floating
  On the midnight breeze afar,
Vague familiar sounds denoting
  Where the Warm Springs Indians are;
'Tis the voice of prayer ascending
  From their camp upon the knoll,
With the simple music blending,
  "Jesus lover of my soul."

Hear the whites in drunken revels,
  Frenzy-fired and reckless men,
"Death to yonder savage devils!
  Fill the flowing bowl again;"
See the Indian warriors kneeling;
  Listen to their humble plea,
And their hymn to heaven appealing,
  "Rock of ages, cleft for me."

On the morrow came the battle;
  Slaughtered in the Modoc snare,
White and red men fell like cattle,
  Leaving half their number there.
Oh, self-righteous, proud Caucasian,
  Look upon them side by side,
Tell me which in nobler fashion
  White or red men lived and died?

We have not space to follow these scouts all through the war, but will note a few instances to show how useful they were to our soldiers and how necessary.

Fourteen Modocs started for water; a company of soldiers were sent to capture them, but the Modocs killed three and drove the rest back to camp. The command was given to shell them, but they dodged behind the rocks until the soldiers, tired of that mode of fighting, ceased. Then the Modocs came out from behind the rocks, organized a mock battery, fired their guns into the camp, insulted all the soldiers and retired without losing a man. "Where are the Warm Springs scouts all this time?" asked one. They had been sent off to the other side of the lava-beds to prevent the enemy's escape, and so could take no part in this encounter.

The Modocs were afterward starved out of their stronghold and took refuge in a new place in the lava-beds. They were discovered by the scouts and a reconnaissance was ordered April 26th. Fourteen scouts were sent in one direction and sixty-six soldiers in another. The latter were ordered by no means to bring on an engagement, but they were careless, fell into a Modoc trap and only twenty-three out of the sixty-six returned to camp, the scouts having hurried to the scene in time to prevent the annihilation of the whole party, while not one of the twenty-five Modocs engaged was injured.

The enemy subsequently left the lava beds and was pursued by the companies of Captains Hasbrouck and Jackson with the Indian scouts. While thus pursuing, soldiers were surprised by an attack from the Modocs near Sorass Lake, May 10th, but the Warm Springs scouts turned up just in time to save them from defeat and massacre, and, according to their agent, turned the surprise into a victory—the first real victory of the war. In this battle the scouts lost two of their number.

They loved their land broad set between the seas;
They hunted, fought and roamed in careless ease;
In native joys the fearless years were spent
The red men owned and ruled the Continent—
And when we drove them back with hissing lead
They left their lasting sign—the arrow head.

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT.

Miss Minnehaha Finney, Editor.

AN EGYPTIAN WORKER'S ACCOUNT IN HIS OWN WORDS OF HIS YEAR'S WORK.

This past year we had three night meetings a week instead of two the year before, and these besides the two on Sabbaths.

I visited eight villages in the neighborhood of Toukh. The inhabitants of one of them are all Mohammedans.

A young man that lives in another village had the habit of using wine and hashish. He gave up using such things and his wife and mother say about him, that he reads in the Bible and prays with them. A funeral was once in a third village. Many people were there and most of them were Mohammedans. I spent a complete day among them reading and speaking to them. Mr. Gaballa spent the next two days doing the same thing. The dead person was his mother-in-law. All these villages were visited often times but one I went to once only.

I visited thirty-six houses. Four of them belong to Moslems in which I read in the Bible and was able to pray in some of them. My wife visited twenty-one houses; about ninety women and forty girls heard God's word in these houses. From this number ten are Mohammedan women. In one house she was not allowed to open the book and the women in this house refused to hear the word.

I read the Bible in twenty-two shops where I sometimes found about ten or fifteen men.

In funeral times we find many people of Christian and Moslems gathering. It is a good opportunity to work among them. I went to most of the places in which were Christian funerals and read in the Bible. The people were willing to hear. Many of the Moslems heard the word, some in funerals, in houses, shops, streets, and some in the meetings.

I am working with some young men and teaching them to read. I am glad to see them growing in the knowledge of God and always attend the meetings. Some of the people, men and women, visit us in the house with whom we can pray and read the word of God. Some of the people who attend the meetings are known in the town as good people. One of them found L. E. 18 and gave them to their owner. People say about him that this action is from the influence of the Gospel in his heart. A Coptic said to his priest, "If your Archbishop found this amount he would not have given them to the owner."

The Educated Woman and part of her family that Mrs. Giffin describes in her letter.

Four of our friends have known the responsibility put upon them. They preach to others at every time or place. I thank God for them and ask Him to give us more of this kind.

We have two difficulties that delay the work. This first is in the people themselves. Their hearts are very hard and unwilling to be religious. They break the Sabbath. Some of the men and women I have never seen go to church and do not wish to go. Such people are in great need to pray for them.

The second difficulty is in the priests of the Coptic church who always try to prevent people from hearing the word of God. They do not allow them to see

the light. One of these priests sat one Sabbath at a shop that belongs to a Mohammedan man near our building asking those coming and going and preventing them from entering the meetings. May God open their eyes and hearts to see Christ's love to the sinners of whom their town is full.

Will you please unite with us in prayer asking God to remove these difficulties for the glory of His name? Amen.

With best regards to you all from us all. Obediently yours,

SHIHATA ELIAS.

A VILLAGE VISIT.

This village work in the Delta villages is very fascinating. One longs to be free entirely to do it. I am looking forward to the time when some one else will be able to take over the Mansoura school so that I can have more time for this village work.

Yesterday, April 25th, in company with Esther and Julia and Emma and Selma, four of my old pupils from Alexandria, now teachers in the Central Schools, and who had come over to Tanta to spend a few days of the Easter vacation, I had a grand day out in Santa. We drove out in a carriage, being a drive of an hour and a half. We had a big meeting for women and children, there being about one hundred present, and how they did listen to the talks and stories which the four girls told them so nicely. In this village of nearly four thousand people there is not a woman or girl who can read. I told them that these girls who were giving them such a treat of good things today were all girls who had been brought up in our schools. And that it was a thing quite possible to any of their own girls who were willing to spend some years in going to school. It made quite an impression on the mothers and many of them were loud in an expression of determination to send their daughters to school. In fact, already one of the daughters of the village is in the Tanta Boarding School, only lately started, just since we have began going to this village. As soon as we get our Boarding School here in Tanta, I am sure that we can have a school filled up with village girls which will mean to the Delta villages just what the Pressley Memorial Institute has meant to the Upper Country villages. For this we are hoping to have a third class department which will be quite within the reach of these village people. In fact, we just must have it.

The meetings for women in this village were started by a mere boy. He is a teacher in a near by village where Mr. Boyd has a school. Some time ago Mr. Boyd on one of his visits to Santa, said to the Copts in the village that they ought to have a meeting place of their own, so they went to work and built a room suitable for a meeting place. This young teacher holds meetings for the men during the week evenings and on Sabbath morning he holds the women's meetings. Although quite a young chap, the women seem to have the greatest respect for him. They all call him "Our Effendie." Only one old woman seems to resent his "ooss" in his attempt to keep order. Yesterday, once when he in the midst of the meeting came out with a good strong "ooss" to quell a sudden hubbub, this old woman yelled out, "Don't you say 'ooss' to me again." No one seemed to be inclined to follow in her lead, so quietness was restored. They enjoyed the treat of song which the Alexandria teachers were able to give them. It seemed to me that yesterday repaid me for all the hard class room work that I had done with these girls in those past years there in Alexandria. Yesterday seemed to reveal to me great possibilities for efficient evangelistic work at the hands of our educated women if they can be led out into it. The meeting we held in Santa yesterday morning gained such repute, that by the time we had had our dinner of roast goose and various other things, word was sent to us that we were wanted in a certain Coptic house whose women had not been allowed to attend the meeting. Of course, we went and found the house quite on the other side of the town. By the time we had reached the place we had a goodly following and they all followed us into the house, so as we had an

audience at hand crowded about us in the room and outside as well about the windows, we set to work again and had another meeting. Most of this audience were Moslems. I was interested in the impressions the four Alexandria girls were getting of this work. It was splendid the way they entered into it. I never could have believed that girls brought up in a city could enter so enthusiastically into everything so as to get the hearts of these simple village people as these girls did. It only goes to show that lives trained for Christ anywhere can be used by this same Christ anywhere. It impressed me anew with the benefits of the training that our schools stand for. This village visit gave these girls a vision of the great needy crowds of hundreds and thousands of souls that no amount of talking could have done. I believe that it will be of vital importance to them.

I go to Santa once a month, at least. I try to go as often as that. It is near enough to Tanta to be a fairly easy trip.

MINNEHAHA FINNEY.

A WEEK IN A NATIVE VILLAGE.

I wonder how you would like to spend a week in an Egyptian village and see no white face for a week? Only those who have done this realize what it means. The loneliness of missionary work is often the hardest part of it. I was called off duty in the hospital one morning at ten o'clock to take the twelve o'clock train to a native village where a tiny girl had arrived during the "wee sma' hours" and her mother being an old school girl wanted one of our nurses. Her husband was a former student in our schools and attended the daily prayer meeting every evening at the village church.

This was their third child, the second is a boy, so they were not very disappointed. The first night I asked for a spirit stove. They gave me a small one they use for making coffee and when I tried to light it, it fizzed and spluttered and went out just as if the wick had been soaked in water and I blamed the mother-in-law and aunt for fixing it for me, as they belonged to the old school and did not believe in my being there. However, we became very good friends before I left.

I'm sure you would have thought it funny to see me trying to warm a little water in a coffee cup over the flame of a candle. However, next morning I made a big fuss and the husband got me a good spirit stove so that I could always have plenty of hot water. You will wonder how I managed about the food, bread, water; well the only way to do is "eat what is set before you asking no questions." The cook who had spent a winter on a tourist boat, knew a few foreign dishes. The native bread and water I had to take on trust.

The sleeping problem I found the worst. There are so many noises in a native house and in a native village that it is impossible to sleep in day time.

The last day I was there I went in the afternoon to see the Girls' School which is conducted very creditably by a former pupil of the Pressley Memorial Institute, a converted Moslem. One of the little girls, only seven years old, repeated the thirteenth chapter of first Corinthians in Arabic without a mistake. How many of our home children of that age could do the same, of course, in the English language? The sang, "When the roll is called up yonder I'll be there," also in Arabic. Their teacher boarded at my patient's home, so I got to know her. It was sewing hour when I was there and some of them were embroidering cushions.

I left that evening and the week-end was spent resting at a friend's house, one who understood and let me sleep it out. Monday I went back to work in the hospital.

This work is all worth praying for, it is all worth investing money in, it is all worth doing. "Lo, I am with you all the days," is our promise which never has failed and never shall.

"What is earthly care or sorrow?
What are trials here below?
To the perfect joy and glory
Every blood bought soul shall know?
So I'll welcome Jordan's billows
When the day of death shall come,
For I know beyond the shadows
Stands my fair eternal home." —A. L. C.

SOME FRUITS OF EDUCATION.

Education is a means to an end, and you cannot always tell how a pupil will turn out, but I have faith to believe that if the heart is trained as well as the intellect, the pupil will come out all right.

Many years ago some five or six girls from the best families of a nearby village were brought into one of our boarding schools. It was not an easy thing for the mothers in those days to give up their daughters and let them go away to another town to live among strangers in a boarding school. But the men folk who had seen some of the advantages of education felt that it was the right thing to do and so the girls were brought to the school. Some of them looked as though it would take some *training* before they would be much credit to the school. The oldest girl of the lot looked quite hopeful until she was set to work. All the pupils were required to take their turn in doing all kinds of housework.

Bista Bible Woman with Halana, a patient from Monsoura.

This particular girl soon showed that she had no inclination to any form of work, and particularly work in the kitchen. There were no exceptions to the rule, however, so she had to take her turn, but her week in the kitchen was always a vexatious one, and teacher and pupil were alike relieved when it was over. As time went on the girl improved, and many of her aversions to work were overcome. Later she was asked for in marriage by one of the most promising teachers in the college. She developed into a fine woman and has shown great uprightness of character. Two of her sons have finished their medical course and a third is now a student in seminary. The eldest daughter is the wife of a business man here in Cairo and a most exemplary woman she is. She is a fine church worker and can always be depended upon to help in any way possible, a woman of deep spirituality and a great help to others. She always attends the Bible Women's Conference which is held in Assiut, and in speaking of this last meeting the other day she said she thought it the best meeting we have yet had. She said it was not that the program was better nor the speakers better than at former meetings, but that the Lord through prayer had prepared the hearts of the people to receive the message. The minds of the rich women who used to care little for religion now seemed to be full of the things which are Christ's. She spent some weeks in Assiut after the Conference and in speaking of the good work going on as a result of the Conference said, "My mother is so happy in seeing her former associates, who have for so long thought only of worldly things now thinking of things pertaining to the Kingdom of Christ." Then the daughter added, "It is a real joy to see the good influence of the mission schools being brought out in the lives of those who have been trained in them and now our children are being trained in the same way and so the good work goes on."

This is but one instance of what Christian training by the grace of God has done in moulding the life of one who seemed at the start to be very unpromising.

When we consider what these girls are up against when they leave our schools and go back to their homes where everything is against them, we realize what Christian training will do to strengthen character and give them will power to hold fast to what they have been taught is right. We do praise God for His grace in the hearts of His children.

ELIZABETH N. GIFFIN,
Cairo, Egypt.

INDIA.

Mrs. E. L. Porter, Editor, Rawalpindi.

SIALKOT PRESBYTERIAL.

By Miss Mary Kyle.

The Sialkot Presbyterial was held in Pasrur on April 18th and 19th. Our meeting began with two great disappointments. Less than twenty delegates were present and neither our President nor Vice-President were able to come. Miss Gauhran Miyan, of the Girls' Boarding School in Sialkot, was elected President. She did her work so well that the second disappointment was forgotten. The first, that so few women had come from the villages, could not be forgotten. Because the Presbyterial was held later than usual this year and the wheat harvest came earlier, many women who had expected to come were kept at home either to carry food to the men in the fields or to glean after the harvesters.

The meetings were all most helpful and interesting, too. The general theme was "Personal Work." Miss Hadley gave two studies and Rev. E. V. Clements a sermon on this subject. The Church is beginning to realize the necessity of doing personal work if India is to be brought to Christ. The women found that they, too, have a share in this work. One girl in speaking of the inspiration the meeting had been to her, said "The thing that helped me the most is to know the personal work is not all to be done by the men, that even girls can help."

One remarkable thing about the meeting this year was the close attention paid by the delegates and visitors. This was especially noticeable when Miss Cowden gave the report of the W. G. M. S. which met at Spokane last year. The women of India are as much interested in their sisters across the sea, as are the women of America. Not only are they interested, but they are full of thanksgiving, too, for what has been done for them by their friends in America.

Miss E. M. Anderson, Dr. White's assistant in the White Memorial Hospital, conducted the Thank-Offering Service. One delegate from each society repeated a thanksgiving verse from the Bible and told for what her society was especially thankful this year. After each report the delegates sang a few stanzas of a psalm of praise. The Thank-Offering this year amounted to Rs. 362. (3 Rupees is an American dollar. See what a good Thank-Offering was given. —Ed. Magazine.)

Mrs. E. E. Campbell gave the report of the National W. C. T. U. Convention which was held in Pathankot last November. The women were much interested in this report, but the thing which they will remember the longest was her illustration of the relative amounts expended on the evangelization of the world, the necessities of life, and liquor and tobacco. The amount expended on the evangelization of the world was represented by one and a half inches of white ribbon; the necessities of life were represented by different colored ribbons of various lengths; while the great amounts expended for liquor and tobacco were shown by long stretches of red and blue ribbon. The women were amazed, and heartily ashamed that their half cent a day for tobacco had helped to make possible this stretch of ribbon.

The Banner was awarded for six months each to the Sialkot City and Zafarwal Societies because each had made such striking progress.

The last meeting, a Praise Service, was conducted by Mrs. J. G. Campbell. She asked if any one would like to tell of the help the convention had been to her. One woman said, "Hearing of the work done by the women in America we are encouraged that women can do a great work." Another said, "Before this I have served God half-heartedly, now I can serve Him with all my heart;" a third said, "It has been a great blessing to meet with all the sisters. I have not done so much as I should, but now I want to teach the women of my village. I shall tell my husband and the women the evils of tobacco." (Her husband was present at this meeting).

GUJRANWALA PRESBYTERIAL.

By Miss Lillian McConnell.

The Gujranwala Presbyterial W. M. S. met in Lyallpur April 7th. Delegates were present from Gujranwala, Sangla Hill, Khangah Dogran, Martinpur, Lyallpur, and from several villages.

The meetings were held in a large tent on the mission compound. Tents were pitched on the shady lawn for the comfort of the delegates and meals of Indian food were served to all. Dispensing with tables made it possible to serve the delegates in the dining room of the ladies' house.

It was a disappointment that our President, Miss Mookerjee, was detained at the last moment, but the Vice-President, Miss Hopkins, performed the President's duties in a very acceptable manner. Mrs. Barkat Masih led the service on Thursday evening. There were two meetings the next morning from 8 to 10; a business session for delegates and a meeting for non-delegates, led by Miss Jane Martin. The quiet, reverent attention manifest as we looked in at the close of this sectional meeting made us feel that the village women had had a message from God's Word that had reached their hearts.

A Prayer and Praise service followed breakfast at 10:30; then Miss Cowden's report of the last meeting of the General W. M. S. was heard with interest and profit.

After an hour's recess, tea was served, following which the Thank-Offering Service was conducted by the Thank-Offering Secretary. The Thank-Offering of about ninety dollars was given to the Home Mission Work, the British and Foreign Bible Society, for help to Armenians, and to Belgian widows and orphans. Forty dollars, including the principle and interest of a sum set aside from a previous Thank-Offering for a Widows' Home, was sent to Miss Emma Dean Anderson for the Home for Women to be built in Gurdaspur.

Miss Mary Campbell's address on Temperance at 4:30 p. m. was interesting and inspiring and, we believe, accomplished its purpose of making the Indian women feel they have a responsibility in helping with the war against the increasing intemperance in this land.

The evening conference on the Home Mission Work of our church in the Punjab, presided over by Mrs. Thakur Dass, was both instructive and interesting. The principal address was by Rev. Fazl Din. It was gratifying to learn that the Synod's Home Mission Treasurer had reported to Synod that the contributions for this work from the Women's Missionary Societies far exceeded contributions from any other source. The great need in the Home Mission field presented made us feel that we had done very little indeed to give the Gospel to the thousands who either have never heard or have never understood the message of salvation through Christ.

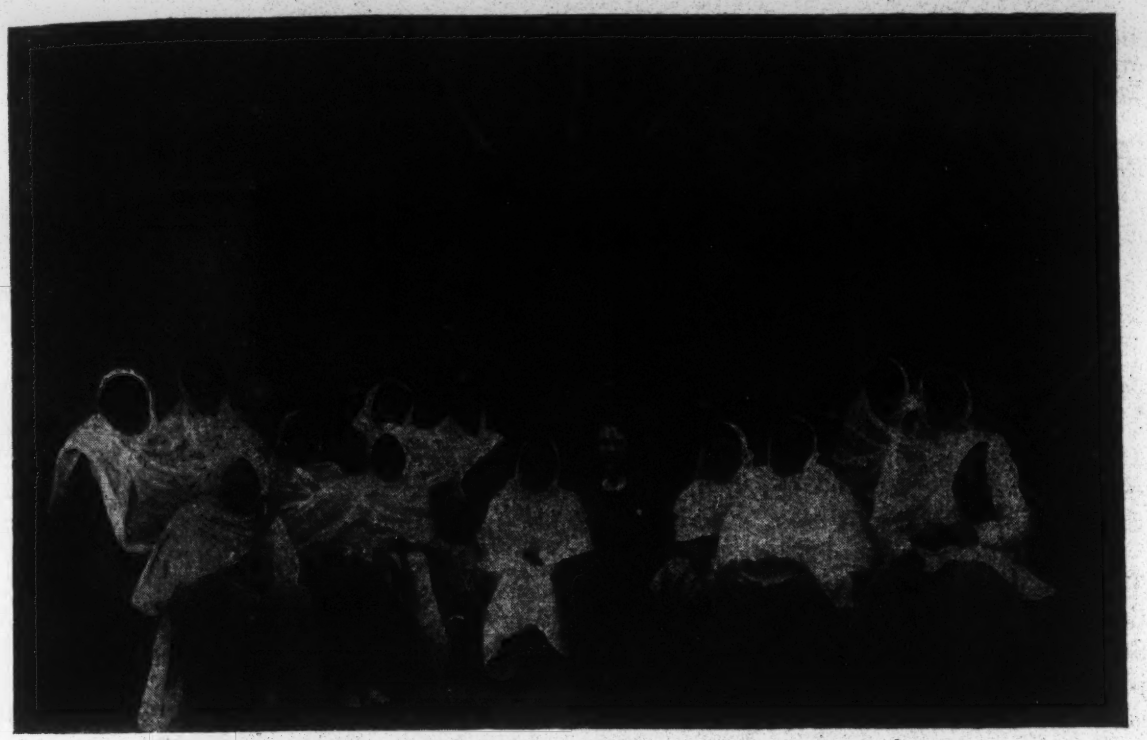
During the day a Bible story contest was held in which some twenty women from Lyallpur district took part, each reciting five of ten selected Bible stories. Prizes were given to those who stood highest and rewards to the teachers who had taught the successful contestants. An unusually early harvest this Spring prevented many of the village women from attending the meeting.

RAWALPINDI PRESBYTERIAL.

By Miss Ethel Wilson.

This letter is to be about the Presbyterial of the Jhelum and Rawalpindi missionary societies, but first I want to tell you how we are getting along. It was announced on the floor of the Synod this year that the offerings of the women amounted to three-fourths of that given by the whole Punjab church. So you see part of the blessing that you are praying for upon the women here is coming through their giving, even as you receive that same blessing at home.

Our Presbyterial was held in Jhelum this year about the middle of March, sandwiched in between the camping season and the Training School for Bible Women. There were delegates from both the congregations in Rawalpindi, seven people in all, who were entertained by the Jhelum Society. The contrast between this and the other Presbyterials is that there are no village women to



WOMEN'S SABBATH SCHOOL CLASS, RAWALPINDI, INDIA.
Mrs. E. L. Porter, Teacher.

attend so that in numbers it is more like a parlor meeting. There were three devotional and three business sessions. The evening sermon was given by Rev. W. T. Williams of the Rawalpindi city church.

The work for which the women have pledged the most of their money is the support of a worker in the Home Mission field. It takes the bulk of our money for this one thing, but we feel that it is better than doing a little at several things. Some time was spent in working out the proportion that should be paid from each society so that the monthly salary might be sent promptly. And it was laid upon the heart of each member that we must not only provide for Mahtab Din's salary, but also uphold him and his service in daily intercession.

One of the conferences was on "Personal Work," and after two very good papers the subject was discussed in a lively way. The reports brought home by the delegates to the individual societies show that this subject took a hold of the hearts of those present and many determined to use more freely their opportunities in such work.

One of the delegates reported that in their society stress had been put on having family prayers in the home of every member, and also on attendance at the mid-week prayer meeting of the church. The women had been apt to think that if they attend their own meeting that was enough.

We had a good Presbyterial, and our hearts have been strengthened and encouraged for another year's work.

SARGODHA PRESBYTERIAL.

By A. L. Cleland.

April 4th was a big day for Village No. 74. The Presbyterial was to meet there that day for the first time in the annals of that village. No. 74 is 18 or 20 miles from Sargodha and the missionaries drove out in their buggy, but the rest of the delegates came by train to the nearest station some 10 or 12 miles away where they were met by Padri Mallu Chand and his son, for it was at their village that the meeting was to be held. Did I say they were met? Well, Panjabi-like the hosts failed to arrive at the station on time and the women had quite a wait, and again Panjabi-like, the harness

parted company at different times and places enroute, but at last all got there safely.

After we arrived we had our noon-day meal. Seated on the floor in a cool room with some one to keep the flies off us, we quite enjoyed the delicious rice cooked in milk, and the bread and pulse.

As soon as possible the afternoon service began. The President was an Indian woman, so were all the officers except the English Secretary. The program was carried out altogether by Indians, too, except the Thank-Offering Service, which was conducted by one of the missionaries.

It was all very enjoyable and helpful. The women seemed to take a special interest in the Thank-Offering meeting. Some recited verses, and some told appropriate Bible stories, and some gave reasons why they were thankful. One woman gave thanks for the recovery of her son from sickness, and another for that of her husband. One woman told of beggars who had come to her village. They had no tongues, and of their children some had no ears and some no hands and feet. She gave thanks that she and all the members of her family had all the members of their bodies complete. Another told of spiritual blessings at a recent meeting, and another of recovery from a serious illness. Still another told how she and her little boy had been attacked by a fierce bull. They could not run fast enough to get away so sent up a prayer to God for protection. Just before the bull reached them it stopped and they got away safely. While all the women did not speak there was a manifest spirit of thanksgiving, and all felt that we could say, "Thou crownest the year with Thy goodness."

The Thank-Offering amounted to over 64 rupees and was voted to be sent to the Belgian widows and orphans.

As No. 74 is off to one side of our district the attendance at the meeting was not large, but we were very hospitably entertained, and enjoyed an interesting meeting. It is expected that we will hold the meeting of our Presbyterial in Sargodha next year.

NEWS ITEMS.

Pathankot. There is certainly a good degree of human interest in the way the money is being raised for the Temperance Hall. A young man who had subscribed Rs. 100 for the fund and then failed to pay it invited the Tahsildar to a farewell dinner just before his transfer to Lahore. The answer was, "I will not eat a bite of your food until you pay over the money you subscribed toward the Temperance Hall." Rs. 3,222-8 have been expended on the Hall up to date. Another thousand would finish it in good style. We hope to get 200 of this sum before the opening ceremony. Later. The Hall was opened on the 29th of May by Mr. Watson, the Popular Deputy Commissioner of Gurdaspur District.

Katherine Nasir Ali who stood third among the girl students in the late Matriculation examination is planning to enter Kinnaird College, Lahore.

A branch of the Gurdaspur District War Association was formed in our town last night. The idea started among the people themselves. To become a member one must pay one rupee, eight annas or four annas each month for the period of the war only. Already the fund has reached the sum of Rs. 1000 per month. This will be used on the Indian soldiers in whatever way the central committee shall decide.

SPECIAL HONOR TO A MISSIONARY.

Towards the latter part of May Miss Mary Campbell was asked to attend a Durbar at Gurdaspur, and there she was decorated with the Kaisar-i-Hind Medal. On the face of it are the letters G. R. I., and on the reverse lotus buds and these words, Kaiser-i-Hind, *"For Public Good in India."* The medal is oval shaped.

Khangah Dogran. The Seventh Day Adventists have purchased ten acres of land at Chuhar Khana, the geographical centre of our district, and are erecting a bungalow and a dispensary, and planning to erect a large general hospital soon. There is an evangelist missionary and a doctor now on the grounds superintending the work. They are living in a dug-out fifteen feet under the

ground in a room ten by twelve. This room has a door and a window in it and is roofed over with boards, then a tent is erected over the whole thing. During the heat of the day they stay below and at night and other times they come up to the surface. They seem to have considerable money and are increasing their force of workers. This presents a rather critical situation for their work in the district. We have work all around them. The hospital will be a great drawing card for them and they can take most of our workers by offering them higher salaries. They offered a licentiate who is now getting Rs. 23 that if he would take a course in their training school at Lucknow they would give him a scholarship equal to his present salary, and Rs. 50 a month when he began work. It will be difficult for the men to withstand offers like that.

Pasrur South. Last Monday we began to lay the brick for our new school house at Uggu Chak. The brick were made by means of a brick making. jalsa in which the men of four villages took part. We want to make the school and its yard a place of beauty in the village. We want to start two more buildings soon. We have three out of nine schools housed. Have had a blessed time this week helping choose new elders for the Bhodi Session, and raising collections. The session will meet once a week for a time to learn the new course for elders, prescribed by the Sialkot Presbytery, and also to learn Roman. We have been trying to impress upon them that they are called to service.

Sangla Hill. This station has been very much bereaved by the sickness of its missionaries. God has called first one and then another from the post of duty—yet not from the post of duty for we believe that duties do not conflict—and send us where we chose not. And at the time of writing this none of us are permanently in Sangla, but rather are under doctor's advice, enjoying enforced rest or are ordered to the hills. The question arises time after time. "What is God's lesson for us in this?" Mrs. Crawford is in Landour. It is now nine weeks she has been on her back. The improvement seems to be very slow —hardly to be perceptible from day to day; and she is striving to learn the lesson God wants to teach her in meekness and much patience.

Miss Fleming has also been ordered up to Landour to undergo an X-Ray examination in order to determine whether an operation is necessary. She has suffered much and been far from well for some months.

Rawalpindi. Dr. Porter was operated on about four weeks ago for a carbuncle on the back of his neck. He is now making a slow recovery on the hills. He was compelled to be absent from the college just at the time of the rush of candidates for enrollment in the first year Arts and Scienee courses. We have a larger first year class than ever, and could have had twenty more if we had had accommodation for them in science.

Jhelum. Since we last wrote you Dr. Simpson met with a very serious accident. She broke her leg above the ankle in two places, and a third place was so badly fractured as to be worse than a break. Capt. Graham, the Civil Surgeon at Jhelum, set the bones, and the doctor has been doing as well as could be expected. After two weeks of suffering in the heat before she was able to be moved, she has gone to Murree for an enforced rest, having an X-Ray examination at Rawalpindi enroute, to make sure the fracture was set all right. The last we heard from her was that she had made her first tour around her room on her new crutches which she says are "very comfortable." She is going on to Cashmere to stay until she is able for work.

Synod's Evangelistic Campaign. The plans for this campaign were laid during Synod meeting in March. The purpose of this campaign is to stimulate every member of the church to realize his responsibility in the matter of the evangelization of the world, and to take his rightful share in that work, and to present wisely to the people in the towns and villages within the bounds of our Synod the Gospel of Jesus Christ with

a view to winning them to discipleship and service for Him.

June 4th was set apart as a day of special prayer for this campaign throughout the Synod on which pastors and evangelists preached to their people on prayer and endeavored to organize their people into prayer groups.

The Synod's Committee on the campaign recommended the following motto to be written out on cloth in the form of a banner and hung in a conspicuous place in churches and other places of worship.

Every Member: 1. Truly Converted. 2. Filled with the Spirit. 3. Studying the Bible. 4. Strong in Faith. 5. Prompted by Love. 6. Zealous in Service.

The Gospel Preached: 1. To Every Christian. 2. To Every Non-Christian. 3. At All Times. 4. In All Places.

We are hoping for great results from this organized effort.

Miss Roxey Martin in India. The Mission in India has been pleased and proud to have Miss Martin from our Mission in Egypt as a visitor for a week or two as she was passing this way on her way to America. It is so seldom that we have the pleasure of entertaining one from our sister Mission that the opportunity has been warmly welcomed and appreciated. Miss Martin has not seen us at our best because June is ever a trying month in India, but she can hardly have any doubts as to the warmth of her welcome. She was able to see two or three of the stations and to gain a little idea of the work, and she will doubtless give you some of her impressions when she sees you at home. In order to get a little rest in the cool air as well as to see one of our hill stations she has been spending the last week in Landour, where she and our dear Mrs. Stewart have been able to have some little talks together in Arabic.

The Language School is in full swing in Landour, and our new missionaries are hard at work. Miss Cowden is in charge of one of the classes at present, and later on Dr. Gordon is coming up. There are about sixty students attending the school, representing several Societies.

DEATH OF THE REV. DR. K. C. CHATTERJEA.

The Church in the Punjab has sustained a heavy loss in the passing away of this servant of the Lord. He was born in the year 1838 in Bengal, and was converted to Christianity under the teaching of Dr. Duff in his college in Calcutta during his early manhood. He came to the Punjab in 1861, and was Head Master of the Mission School at Jullunder for a time. Here he married a lady, the daughter of the Rov. Golak Nath, and sister of Lady Harnam Singh, who was ever a most loving wife and faithful helpmate to her husband.

After this he came to Lahore and was a Professor of Moral Philosophy in Foreman College. He went to Hoshyarpore in 1868 and spent the last 48 years of his life in this place. He was given charge of this district and town as a full missionary, and was very successful in organizing the work, as also in raising funds from the people themselves, and from the English officials who always seemed ready to respond to his appeals with liberal gifts. His last official act was to appoint a committee to take in hand and expend for a church building the sum of Rs. 6500 which he had collected for this purpose.

Dr. Chatterjea was honored by being chosen the Moderator of the first General Assembly of the Presbyterian Church in India in 1904. He visited America with his wife and daughter in 1887, and again was a visitor to foreign shores when he went as a delegate to the Ecumenical Conference in Edinburgh in 1910. He was frequently Moderator of Presbytery, and was stated clerk for many years; also President of the Committee of Home Missions, and President of the Board of Directors of Foreman College from 1886 to 1915. He died on the 31st day of May in his 78th year honored by foreigner and Indian alike.

EDITORIAL.

OUR MAGAZINE.

With this issue we begin the thirtieth year of this publication. In all this time there has not been a single number missing. Thirty years is an average life time. The Magazine is healthier and more promising of long life today than at any period of its existence. The women of the United Presbyterian Church have given loyal and enthusiastic support to their Women's Missionary Magazine and the reward is theirs.

During the period of thirty years there has been a wonderful and most interesting history made in the mission fields of the world. We wish we had space to give a word panorama of it all. Our own Magazine has recorded much of these events. Education in missions is of great importance. To know is to pray, to know is to give, to know is to go.

The triumph of the mission call—how wonderful to be a friend to worldwide missionary effort. It means to get close to Christ. In all that is transpiring in the world today, there is no fear in the hearts of those who love Christ, that His cause will suffer. The fear is, will the Church in the home-land, America, have a part in the triumphal entry, that is promised when "all the kindreds of the nations shall worship before the Lord?"

During the past thirty years there has been wonderful development in the educational features of the mission world. People are not assuming the affairs of the Kingdom of Jesus Christ without preparation—men and women are studying missions. We cannot afford to be ignorant of what is transpiring through the agencies of worldwide missionary effort. There is not a center of civilization in the world that does not owe its existence to the influences of Christian Missions. The missionary propaganda have included every worthy industry, and domestic life is not endurable outside the confines of the influences of the Gospel.

To have and be a part in this wonderful development of the nations is to be in real life, and to live for a purpose.

Our Women's Missionary Magazine has had an important place in the United Presbyterian homes because of its purpose and the message it brings. It is no small duty to place a monthly missionary periodical in the homes of our readers, and the successful results of the past thirty years must be shared with every woman who has had the care of securing in her local society the new and renewal subscriptions. Again and again we desire to acknowledge the personal interest given to this work in every congregation. And as surely as the women of the church expect the continued publication of their missionary periodical so surely do we need the continuance of the effort to increase its circulation.

During past months we have had a good increase and the shower at the Xenia Convention was really inspiring, but we must confess our efforts in both the outlay of time and money ought to have brought at least 2500 *new* subscriptions. Many, very many societies did not do anything, else there would have been a "*down pour,*" as result of such

a large effort on part of the Editorial Committee.

Many societies have done well. Next year we intend to publish an honor roll. We believe the Magazine in its enlarged publication has done a great work. There is a mutual interest and mutual dependance in making the Magazine a success. It will be our desire to continue to improve the Women's Missionary Magazine.

We have extra copies of the July number of the Women's Missionary Magazine. All of this issue should be circulated. We will give the July Magazine—152-page issue—free to any new subscription beginning with August, 1916. We will continue this offer until October first, then if all of the copies of the July issue are not taken we will find other means for placing it in the homes where it is not. To give to the women of the Church such a volume of information as contained in this July number, deserves the complete exhaustion of the issue. Will every society help to secure its wider circulation by sending during August one new subscription?

The actual cost of such a large number and the great amount of information it contains and the fact that we can give such a Magazine deserves the expressed appreciation from every woman. We will expect to mail to new subscribers all of the July Magazines—FREE!

* * *

NEW SUBSCRIPTIONS.

Received in Shower from January 1 to August 1, 1916.

Presbyterials—	
Albany	10
Allegheny	117
Argyle	7
Arkansas Valley	12
Beaver Valley	44
Big Spring	8
Boston	17
Brookville	9
Butler	17
Caledonia	18
Cedar Rapids	5
Chartiers	13
Chicago	19
Cleveland	50
College Springs	19
Colorado	44
Concordia	2
Conemaugh	31
Delaware	20
Des Moines	20
Detroit	2
Frankfort	3
Garnett	2
Hudson	24
Idaho	5
Central Illinois	5
Southern Illinois	8
Indiana	11
Northern Indiana	6
Iowa Northwest	14
Kansas City	17
Keokuk	16
Kiskiminetas	37
Lake	19
LeClaire	8
Los Angeles	12
Mansfield	9
Mercer	12
Monmouth	43
Monongahela	169
Muskingum	33
New Jersey	11
First Ohio	22
Oklahoma	1
Omaha	3
Oregon	3
Pawnee	17
Philadelphia	59
Pittsburg, Kans.	2
Puget Sound	2
Rock Island	6
San Francisco	5
Sidney	8
Spokane	24
Steubenville	24
Tennessee	17
Texas	2
Westmoreland	39
Wheeling	21
Wisconsin	12
Xenia	40
Total	1,229

THE IRONY OF WAR!

FIGHTING AND FARMING.

Since winter on its way is faring, and spring is in again, old Europe's hosts are now preparing to slay about a million men. Great husky youths who should be seeding the fertile fields to wheat and oats, will spend the springtime scrapping, bleeding, intent on cutting strangers' throats. The hills of France shall see no tiller, the vales in vain expect the plow, and Death, the dour and dusty miller, is doing all the grist-work now. And Death is measuring the acres where once the shepherds used to bask, to see that kings and kindred fakers have room to do their butcher's task. And Death demands the ox and charger, which used to draw the loaded wain, and everything that will make larger his crimson tally of the slain. Where once the milkmaid drove the heifer, where once the vinter pressed the grape, Death's bloody odor taints the zephyr, Death flaunts his rusty rags of crape. Pray not that either side may win, but for an end to crazy slaying, an end to murder's smoke and din.—Exchange.

OUR STAND.

There's a thrill in a thought of the battle,
  There is joy in a dream of the strife.
And its rush and confusion and rattle
  Seem fraught with the fullness of life.
Poets have sung of its glory
  Since the ages of Carthage and Rome—
But we find it's a different story
  When the coffins begin to come home.

If wrongs are extant, let us right them—
  In kindness and love, if we may—
If fights must be fought, let us fight them,
  But scorn the rewards of the fray.
For worse than the fate of Gomorrah
  Is the nation's that would not disdain
To scatter destruction and sorrow
  In the int'rest of glory and gain.

Be our host, like the stars, without number;
  Let our battleships burden the seas,
For strength can compel, though it slumber,
  And power is the parent of peace.
But only in cause that is holy
  With blood let us redden the loam,
Lest we bitterly mourn o'er our folly
  When the coffins begin to come home.

—A. N. Bodie.

CALL TO BATTLE.

Send forth your sons to glory—the kind that's red and gory—from cottages and halls; for this, of course, you reared them, to meet the foes and beard them, whene'er your country calls. You know not why they're fighting, those armies, at this writing? That really cuts no ice; drive forth your sons like cattle, to perish in the battle, for death is Glory's price. The kings, who long for laurels, must have their little quarrels; when they on war decide, 'tis theirs to roar like lions, 'tis yours to send your scions to die where hosts have died. The kings, in comfort kinging, on cushioned thrones sit singing, to pass the hours away; but humble, heartsick parents must send their James and Clarence and Henry to the fray. No foeman carves or minces the royal dukes or princes— their motto's "Safety First;" but the embattled toilers are sent to meet the spoilers out where the bombshells burst. Send forth your sons to warfare! The state will pay their carfare, and thirteen cents a day. And bid them not to wonder why all this fuss and thunder, nor question why they slay.—Walt Mason.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARRY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

GIVE AS THOU RECEIVEST.

Oh the thrill of joy in giving!
Oh the secret, silent giving!
'Tis the veriest charm of living
To be giving—ever giving.

Heaven's first and choicest lesson
Is, that we must learn to give—
Give of time and means and heart throbs,
Give of life, if we would live.

Always holding, never giving,
Losing greatest, saving least,
Is feeding on husks and siftings
Where there awaits a royal feast.

Giving most, thou most retainest;
Giving least, thou shalt have naught,
May the world learn that great lesson
"'Tis more blessed"—Jesus taught.

Seek thy true wealth, then in giving;
Joys in secret, silent giving;
For the richest charm of living
Is in giving—ever giving.

STARTLING FIGURES.

The statistical report of the Women's General Missionary Society as compiled from year to year from the blanks filled in by the Women's, Young Women's and Junior Societies, presents the one discouraging feature of its work, viz., disloyality to the departments of work societies are organized to support.

As the 1916 report is not yet off the press, we take up the reports of 1914 and 1915. The story they tell is as follows:

1914—Contributions reported by societies, $71,256; to work outside the Women's General Missionary Society, $40,023. Fifteen Presbyterials gave more to outside work than to the work of the Women's General Missionary Society. Nine Presbyterials each gave from $1,000 to $2,400 to outside work. Nine other Presbyterials each gave from $500 to $900 outside.

1915—Contributions, $69,773; to outside work, $35,635. Nine Presbyterials gave less to the work they are organized to support, than to outside objects.; nine Presbyterials each gave from $1,000 to $2500; twenty-two other Presbyterials each gave from $500 to $900 to outside objects.

Query: Is it *right?* Is it *honest?* Is it *just* to the work under the direct care of the Women's General Missionary Society for societies to expend about one-half of all the money they raise during the year for work (however good and needy it may be) for which as societies they are in no way responsible?

Will not the officers of societies take

note of this and in the future plan to have all their money given to the special work for which they are wholly responsible?

How to Give Intelligently.

Let every society provide itself with copies of Departments of Work published by the Women's Board, 904 Publication Building, Ninth Street, Pittsburgh, Pa. (Free for postage). Make a careful, prayerful study of the various departments that require money for support, either separately or collectively, until the members of societies become intelligent givers.

Have the Recording Secretary keep a copy of the leaflet in her Secretary's books and when a plea comes from any source whatever for financial aid, refer to the leaflet and see if it is for work under the care of the Women's General Missionary Society. If the plea is for work outside, as a society, give no heed to it whatever, lest you unjustly divert your missionary money from the right channel into the wrong.

The Result.

When societies adopt this plan and faithfully carry it out year after year, the contributions of said societies will support the regular work undertaken and our beautiful Thank-Offering—our "love offering"—will go toward what it was originally intended, namely, for extension work where most needed.

A Commendable Resolution.

Let every society—Women's, Young Women's and Juniors—resolve at its first meeting in the Fall:

"That, we, as members of ..... Society hereby pledge ourselves to hereafter be strictly loyal to the work which, under our constitution we are obliged to support and will in no way allow our funds to be diverted into other channels however worthy or needy they may be."

What a glad, glorious day will dawn upon Zion when every missionary society in the church will adopt this resolution, and faithfully carry it out year after year, even unto the end.

WANTED:

Every Women's, Young Women's and Junior Society in the church at work for doubling its Thank-Offering before the 1916 "Ingathering" is held this coming fall.

WANTED:

Every Presbyterial Thank-Offering Secretary to get into touch at once with every society in the Presbyterial and also with congregations that have no societies, to help plan for a largely increased Thank-Offering this year.

WANTED:

A live consecrated Thank-Offering Committee composed of the President and one liberal giver from each society to assist the congregational Thank-Offering Secretary in planning to have the accustomed givers to increase their gifts each year and to greatly enlarge the number of givers from time to time.

WANTED:

Every Presbyterial Thank-Offering Secretary to attend promptly to having this important committee appointed in every congregation and secure for herself the names of the chairman and secretary of said committee.

WANTED:

The Presbyterial Thank-Offering Secretary to communicate with every congregational committee as soon as possible, either by letter or by personal visit in order to enthuse the members and help them to plan for great advance along this special line of work for Christ.

WANTED:

Every leader of every Junior Society to plan for an enlarged Thank-Offering through the little pink boxes, in celebration of the Twenty-fifth Anniversary of the present organization of Juniors.

WANTED:

Every woman and young woman in the United Presbyterian Church to resolve now to set apart a certain sum per day or week hereafter, as a Thank-Offering for carrying on the work in the mission fields which God has given into the care of the Women's General Missionary Society.

WANTED:

An earnest, fervent prayer to go up with each gift, for God's richest blessings to rest upon the mission work and the workers in the home and foreign fields.

WANTED:

Every society to establish a contingent fund through free will offerings at the monthly meetings or through birthday offerings, to meet the expense of carrying on the Thank-Offering work in the congregation, and never, no never, take the sum needed from the Thank-Offering.

WANTED:

The President of every society to see that the blank sent out by the Presbyterial Thank-Offering Secretary be filled out promptly after the "Ingathering" of offerings and mailed to her by the date she gives on the blank.

WANTED:

Every Presbyterial Thank-Offering Secretary to mail all society blanks to the General Secretary's business address, 905 Publication Building, Ninth St., Pittsburgh, Pa., early in January, 1917.

WANTED:

All Presbyterial Executive Committees to cooperate with their Thank-Offering Secretaries in efforts to increase the offerings each year, and to meet from the contingent all their necessary expenses for stationary and postage.

WANTED:

Liberal seed sowing in form of active efforts, distribution of Senior and Junior boxes and literature in every congregation, with earnest prayers for a rich harvest of gifts at the annual "Ingatherings" of 1916.

WANTED:

Each society to prepare a chart, giving the amount of its 1915 Thank-Offering, and below, its aim for 1916, and have it hung in plain view at every monthly meeting until the annual "Ingathering."

WANTED:

An interest in the prayers at the monthly meetings, of all missionary societies for God's guidance and blessing in the entire Thank-Offering movement. *"Without me, ye can do nothing."*

YOU CAN HELP!

What?—To make this fall's Thank-Offering "Ingathering" of your congregation a success.

How?—By praying for it: by giving liberally: by interesting others to give.

When?—Now, and every day until the "Ingathering" is over.

Where?—In your own congregation, and among your personal friends.

Why?—Because you personally need the inspiration that comes from such service: Because the church needs to overcome the selfishness that rests like a pall upon every missionary effort: Because the work for Christ at home and abroad needs the help that comes through the gifts: Because God requires offerings of gratitude from the hands of His people, "Come near and bring thank-offerings into the house of the Lord," is His urgent invitation to all. Will *you accept* or *refuse?*

NOT ONE DAY!

Not one day of life without blessings! He daily loadeth us with benefits—Psalm 68:19. Do we daily load Him with thanksgiving?

Not one day of life without His mercies! His mercies are new every morning.—Lamentations 3:23. Do we prove our gratitude with daily Thank-Offerings?

Not one day without a bountiful supply of food! Thou openest thine hand and satisfies the desire of every living thing. Do we say with the Psalmist, "Every day will I bless thy name?"

Not one day without the privilege of claiming 80,000 Bible promises! What he hath promised he is able to perform—Romans 4:2. Have we faith to claim them and do we daily pray and work and give that others may claim them?

ANNUAL MESSAGES.

An annual letter, a list of Thank-Offering supplies and a sample copy of the 1916 Scripture Responsive Service will be sent to the Presidents of all missionary societies whose names and addresses are given in the 1916 statistical report, by September first.

Where copies of the above are received

by persons who are not filling the office of President for the current year, they are urged to send the same at once to the proper parties. Warning: *Beware of delay.*

FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA.

An Important Wedding.

On January 14, 1916, in room 25, Madison Ave., New York City, a union of two organizations of Women's Mission Boards for worldwide evangelization was consummated in the presence of seventy delegated witnesses representing twenty-three Boards from eleven denominations.

The two parties forming the union were: The Interdenominational Conference of Women's Boards of Foreign Missions of the United States and Canada, and The Federation of Women's Boards of Foreign Missions of United States.

The first named came into existence about 1893, prior to the World's Fair in Chicago. For ten years meetings were held annually, and later triennially.

The second organization named was a direct outgrowth of the Women's Missionary Jubilee which swept the country as a great religious cyclone in 1911. At the Triennial Conference of Women's Boards, January, 1915, a committee was appointed to plan for the merging of the two organizations into one a year later. Hence the union on January 14, 1916, was—we trust—permanently formed with the name of Federation of Women's Boards of Foreign Missions of North America.

The Quarterly Bulletin of the Federation of April, 1916, contains the Constitution and By-Laws of the new organization and an interesting message from the President, Mrs. Helen B. Montgomery. In ordering copies of same why not enclose twenty-five cents, the one year's subscription price for the Bulletin, to the publisher, Miss M. H. Leavis, West Medford, Mass.

The Bulletin is a periodical of 32 pages, published quarterly by the Central Committee on the United Study of Foreign Missions, with Mrs. Lucy W. Peabody as chairman. It is worthy of being placed beside our own Women's Missionary Magazine in every United Presbyterian home.

Brief Extracts from Mrs. Montgomery's Message to the Federation.

This coming year is one in which particular emphasis needs to be put on mission study. The exhausting war is imperiling the chances of perception of spiritual principles. The basis of foreign missions is being questioned. Christianity's claim to finality and world dominion needs clear restatement and honest pondering.

At such a time, the very book that the exigencies of the situation demand is actually placed in our hands.

Mrs. Caroline Atwater Mason's textbook, "World Missions and World Peace" has a big message for the Church, one that the Church must take to heart, if she is not to fail the hopes of humanity in the present world crisis.

Why is Christianity, the religion of the Prince of Peace, the religion of the most military nations?

Where and when did Christianity become militaristic?

Is there any moral equivalent for war?

What message has the Church for Man?

These and other questions equally searching are studied and answered in this book of singular lucidity and power, in such a way that the missionary society though wayfaring need not be befogged.

Already the publication committee of the Federation—the Central Committee for United Study of Foreign Missions—has prepared its plans for maps, recruiting buttons and charts and waits the cooperation of all the women to make this the greatest year in mission study history.

National Day of Intercession, Friday, November 17, 1916.

One of the best services which the Federation can do will be the planning and promoting of a National Day of Intercession for missions anl missionaries among the heathen. Set the day aside now and let nothing else interfere with

it. By all means let us have days of prayer for our beloved country, for our city, for our own Church, but let us not neglect or abridge the one day in which unitedly on our knees we may face the accusing blackness of the great unevangelized heathen world in faithful intercessory prayer.

SENIOR LIFE MEMBERS.

$25.00 Each.

May 18, 1916, to June 21, 1916.

1. Mrs. Joseph Kyle, Xenia, Ohio. By Mr. and Mrs. D. J. Brown.

2. Miss Jennie Johnston, Superintendent Primary Department, Sabbath School, 4th Church, Pittsburgh, Pa. By W. M. S., 4th Church, Pittsburgh, Pa., in memory of Miss Mary E. Graham, for years one of their most active and devoted members.

3. Mrs. J. A. Wilson, Connellsville, Pa. By husband and children.

4. Miss Mildred Dickson, a member of the Y. W. M. S., Tabernacle Church, Cleveland, Ohio.

MRS. J. B. HILL,
Treasurer.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

NEW MOTTO: MATT. 9:38.

AIM: A JUNIOR SOCIETY IN EVERY CHURCH. MEMBERSHIP 25,000.

WANTED!

Articles of from 200 to 500 words on

"A Successful Junior Society."

"A New Stunt We Tried."

"Junior Society in Rural Community."

"Our Little Light Bearer's Party."

"Getting Out of a Rut."

"How Our Minister Helped."

"Why We Do Not Have a Junior Society."

"How We Earned Our Junior Special."

"How Deal With the Women's Missionary Society Which is Indifferent to a Junior Society."

Send all articles to General Secretary.

Since the emancipation 50 years ago the colored race has increased from 4,000,000 to 10,000,000. When set free they owned no property, but now they own $600,000,000 worth of property. They have 135 private high schools; 82 banks; 500 newspapers and magazines; 149 wholesale houses; 9,008 retail merchants; 1,186 manufacturers; 200,000 farms, and, from the best information at hand, they have contributed of their earnings, in taxes and voluntary contributions, $51,000,000 to the cause of education, an average of more than $1,000,000 per year from the day they were set free.

The colored race has 30,000 teachers; 2,000,000 pupils in the public schools; 1,500 lawyers; 2,500 physicians, and many thousands of preachers, some of whom are among the ablest in the United States. There are 45,000 negroes in professions. The margin of illiteracy among the colored people in America is rapidly decreasing. In 1900, 44.5 per cent. of the race could neither read nor write, but 10 years later, in 1910, the margin of illiteracy was reduced to 30.4 per cent., so that now more than two-thirds of the race can read and write. This great reduction in illiteracy is due to the growth of the public school system, stimulated and fostered with great and untiring enthusiasm by the different Christian churches of America.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

NEW MOTTO: "FORWARD INTO LIGHT."
NEW AIM: "HAVE YOU HAD A JOY? PASS IT ON!"

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India
Miss Eleanor W. Maconachie, Pathankot
Miss Edna Jean Giffen, Cairo, Egypt
Miss Ruth M. Eddy, Cairo, Egypt
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Christianita Totten, Henderson, N. C.

NEW SOCIETIES.

East Union Y. W. M. S., Allegheny Presbyterial; President, Miss Nannie Grubbs, Harmarville, Pa.

St. Clairsville Y. W. M. S., Wheeling Presbyterial; 20 members.

FOR CONSIDERATION.

There still seems to be a shade of doubt in the minds of some of our Presbyterials as to the advisability or necessity of recognizing the Young Women's Missionary Society as on equal footing with the Senior Society. To be sure, its date of organization was doubtless more recent, but this fact alone should not debar it from the proper representation in the executive body or sessions of the Convention.

Each organization is auxiliary to the Women's General Missionary Society; therefore, each is entitled to representation in the executive body of the Presbyterial society, the President of each auxiliary being the proper representative. As well should Superintendents of Junior societies receive recognition.

The surest way to learn the ways of business is by doing business. Suppose that only members of the Senior Society are eligible to positions in the executive body, when will the other branches of the system gain knowledge to carry the work forward successfully? Aside from the fact of it being the right thing to give the President of the Y. W. M. S. or the Superintendent of the Junior society a seat in the "senate," it is the only road to real progress—to even better management.

Again, the wider representation bespeaks a greater variety of methods to be presented for consideration or adoption and more definite proof for or against some method now in use.

Also, the executive body is more able to plan intelligently the work to be proposed or assigned to its constituency, the peculiar needs or merits of each organization being made known to the higher body by its society representatives.

We, the Senior's, the Young Women's, the Juniors, are all one body, composed of many members. The proper development of each member is essential to maintain this one body in its best working condition.

Finally, since this is the Young Women's Department, may we urge each Young Women's Secretary so to feel her responsibility for the business of her particular branch of the Women's General Missionary Society that she will make a special effort to attend the sessions of the executive body of her Presbyterial.

—I. B. L.

NOTE:—This article is a purely voluntary gift on the part of the 1st Columbus Y. W. Society. Just a record of some of the work they are doing. The spirit which prompted the article—just to help—might be emulated. —Ed. I. B. L.

Fifteen girls? Yes, fifteen girls—but working for Jesus. Can they accomplish much, think you? Again yes—because of their love for Him. Where love prompts the service, sweet is the task, happy the receiver and doubly blessed the giver.

May we tell you a little about our labor of love, or in other words, about the Young Women's Society around which our interests center?

We have taken up the study of the advancement of His kingdom and the crying need of the millions through the medium of that exceedingly interesting and edifying book, "The King's Highway." We are greatly indebted to Mrs. Helen Barrett Montgomery for the opportunity afforded in the study of that excellent book from which we glean grains of valuable as well as appalling truth in pursuance of the progress of the Kingdom from chapter to chapter.

For the benefit of any who care to know, we give the following outline of the program adhered to at our monthly meetings.

After the devotional period, which consists of the singing of psalms, prayer and scripture reading, the lesson study is conducted by one of the members. We have arranged the programs so that the task falls upon each in their respective turn in alphabetical order. Occasionally in place of the regular scripture reading by the leader, every one present recites from memory a Bible verse that has for its beginning a word with either one of the initials of her name; or, we read in concert a short passage of scripture.

A great deal of the success of our meetings is accounted for by the fact that the girls display sufficient interest to attend regularly, although quite scattered; and with rare exceptions, all come well prepared. It is our endeavor to conduct the lesson study without the help or aid of the book at the meetings as we find that we receive far more benefit when the part assigned is told without the book being opened. In these days when "preparedness" is heard to such a great extent on every hand, we find that it can be well applied to our service for the Master. The more time we are willing to devote to the thoughtful reading and study of His Word and work, the better prepared we are to partake in it and to render more efficient and effective service.

When fifteen wide-awake, intelligent young women enter into a lively discussion of the existing conditions in non-Christian nations during and after the lesson, it is bound to arouse deepest interest and create a longing to do something.

We find this Mission Study Class of inestimable worth to us. We find that it enlightens our minds, broadens our intellect, strengthens our spiritual life and awakens within us a deeper desire to remove from those in darkness and the shadow of death the heavy burdens borne so long while we have been living in the glorious light and liberty of Christ. We recommend a Mission Study Class to any Young Women's Society as a means of greater and more lasting interest and greater zeal in the work.

At the close of the lesson period, we immediately proceed to business. It is quite surprising to find what a lot of business we usually manage to conjure up. We purpose that good may result from it, however.

After the business has been dispensed with, we adjourn for a pleasant social hour. To say that we enjoy this after the other is putting it lightly. Our devotional and social periods remain a very bright spot in our recollections from month to month.

During the two hot months of July and August we discontinue the meetings not so much because of the heat, but rather on account of most of the girls having vacations which occur at that time. We take great delight in the out-of-door picnic that we plan to hold on a summer evening when as many as possible can attend.

Beyond and far more reaching than the blessings we ourselves derive, we are

earnestly trying to make a more lasting good result from the efforts of our Society, and at different times we have taken up specific work. In previous years this has taken the form of sending away magazines, subscribing for magazine where especially requested, making scrap books for children's hospitals, making rag dolls, furnishing and dressing dolls for little tots at home and over the sea, making various articles of wearing apparel, helping in the Young Women's special work, etc. Other activities have been the presentation of a missionary pageant, entertaining of the older women's society, the conducting of the weekly prayer meeting along missionary lines on numerous occasions, etc. At the present writing our steadfast aim and purpose is to raise the needed amount of funds to erect a suitable hospital or dispensary for Dr. Thomas A. Lambie at Nasser Station on the Sobat River, Egyptian Sudan. The hospital is desperately needed at this time. In order to gain a large enough sum for this worthy object we have started what we call a "Self Denial Fund." In this fund is to be placed the value of any article that we have willingly sacrificed so that we might put the price in the box for the building of the dispensary. We may also put in this box any amount earned that has cost an extra effort aside from our daily labor. We wish to say at this point that this need, which was brought to us in such an impressive manner, appealed to us greatly, and has proven a wonderful blessing to our Society. It has brought us closer together and makes us more eager and enthusiastic for the cause. We are hurrying up the fund as rapidly as time will permit and expect at a not very distant date to do what we have longed to accomplish.

Another feature from which we gain a large measure of blessing is the daily prayer offered for the missionaries of our denomination through the agency of the United Presbyterial Prayer Cycle, published by the Women's Board. We have taken this up but recently and only regret that it was not thought of sooner. Amongst those in the foreign field is one of our own number for whom we have a tender love. Thoughts of her inspire us to increased prayer life and a daily pleading for all co-laborers in every field as directed by the Women's Board.

We owe a debt of gratitude to the present officers of our Society and to those in the past for their ceaseless interest and devotion and for the capable manner in which they have overseen the work. A great part of the success of our Society is due to its much loved and fully qualified officers.

Lastly and best of all, is the spirit displayed. We love to do the work. Jesus values our service not by the amount, but by the cost to us. She loves the most who lets Him take fullest possession of her life. When, for a moment, we compare the womanhood of our Christian land to that of pagan lands should it not fill our hearts to overflowing with thanksgiving and praise and renew and quicken us to greater and better service for Him?

KATHERINE DAVIES,
1st Columbus Y. W. M. S.

HOW MAY WE GAIN OR CAUSE INTEREST IN MISSIONS.

Interest in missions! What are missions? What is interest? Why should there be interest in missions?

Was there an audible gasp, a catch of the breath or did we just feel it within ourselves and throughout the audience as those dark figures before us, who had been leaning forward with eager, outstretched, pleading arms, fell back in an attitude of despair? They were left, left in darkness, left to continue their groping—almost hopeless now that the lights had come and gone and left them there. Only a dozen of them were left, but we were told that those few represented the millions of India's women whom the light has not yet reached. Could there really be such hopeless despair in the lives of a dozen women (no wonder that catch of breath) and could that dozen be multiplied by thousands on thousands? That was unthinkable! For it was a Sabbath evening, the evening of Easter Sabbath and the young people of several churches

were gathered for one of a series of missionary programmes. Mrs. McClure had introduced to us one after another of a group of girls dressed as women of India.

First came a young Hindu bride with her bright silk veil and a tinkle of bracelets and anklets. Only when her veil was drawn back did we see the wealth of her jewelry and the beauty of her wonderfully embroidered dress. There came with her a small Hindu boy richly dressed in the silk waistcoat and huge turban of his caste.

There are 60,000,000 Hindu women and girls in India, some of them as beautiful as this bride, but not nearly all for even the child wife too soon finds herself without joy or beauty or love or care and then there is that great number to whom has come the dread widowhood.

We next saw the bride as she appeared a few years later. Her gay silk veil had been taken away and all her jewelry. Instead of embroidered garments she wore old, dirty clothes. Despair is in her face and figure for she is one of them, the 26,000,000 widows of India. And she is yet so young, many are, 115,000 of them are under ten years of age.

Two Brahman girls come in. Their exquisite veils of yellow and blue silk, gracefully draped are thrown back to show jewels everywhere on arms, necks, foreheads. There are 7,000,000 Brahman girls in India we are told. They love beauty as truly as do these American girls who represent them. How much of it do their lives hold?

A Mohammedan woman enters with a little girl dressed exactly like her mother. Each wears a white dress almost completely covered by a long white veil of muslin hanging down from a small white cap to which it is gathered. 30,000,000 such women and children there are in India who walk behind these veils and wait for the light. And beside these there are the Mohammedan women of Northern India who come in from Afganistan, a few thousand only, wearing black dresses and covered with thick black veils. These, Mrs. McClure told us, were the kinds of women in India who would make their appeal to us, and they did it in this way.

The lights in the room were turned off except at the platform and presently as we waited we were aware that a line of veiled figures were groping their way down an aisle, feeling the wall here, the seats there. As they came we heard the music of "Lead me to the rock." Finally they reached the platform and as they sat down on the floor they turned toward a faint light which appeared at the other side of the church, then another light and another appeared, and the crowd of Indian women half rose to stretch toward the approaching row of lights and reach out their arms in hope and longing to those who came. They came, slowly and far apart, eight American girls in white, each carrying in one hand a lighted candle and in the other an open Bible. Each when she reached the waiting group took her light to one of the women, whose veil she raised, put into her hand the Bible and with loving arm around her guided her off the platform and out into the light. Sometimes a second would cling to the woman as she was guided away; the Hindu girl led with her the boy and the Mohammedan woman held tightly the hand of the small child so like herself. Why did not each take more than one you ask. One! Each of those girls is trying to save with her light and her Bible not one but 75,000 women of India. There is only one Christian worker to 75,000 of those waiting people. Meanwhile the piano is playing, "I love to tell the story."

At last there is only one more guide with her Bible. All strain tensely toward her tiny light; so eager all of them and she can take only one, shall it be this Brahman girl or that black robed Mohammedan woman or this child? She looks back but no other light follows. No wonder she hesitates, too, well she knows the reality of it all for ever there in India her own father and mother are going out with only two other missionaries, four of them, into a district of 900,000. They cannot reach them all, some, oh so many, must be passed by and left in darkness. So she takes one

finally and, looking back with deep longing and pity toward those behind, she guides her gently out of the darkness.

As her light disappeared those behind watched and waited for its return. But no, it was gone—they were left. And one by one as they realized it they sank back in that despair which was so real as to touch every heart in the audience while a quartette of voices in the next room sang "Hear His Voice." Slowly they roused themselves and groped their way hopelessly off the platform and out through the darkness of the room, no lifted veil, no lighted candle of teaching, no guiding hand nor open Bible to help them. We heard again the music of "Lead me to the rock" and then "The ninety and nine that safely lay." Only as Mrs. McClure had told us there was only one in the fold while the ninety and nine were straying.

That gathering of people went quietly out of the room realizing more keenly perhaps than before a little of what happens to those whom we do not somehow reach, those in other lands and here in America—for it is true of them, too, that when we who have the light do not reach them they, too, are left in darkness.

We are telling you the story of that evening as an example of what might be done by any Y. W. M. S. to arouse interest in missions in others or for that matter to personally gain interest. The effect could not be less real to those who prepared such a presentation. In fact it went so deep that one of these girls said, "Oh, I don't believe I can endure it to be left."

This presentation is really simple and could be carried out with more or with fewer persons and with costumes, many of which could be obtained from our Women's Board, others could be improvised as some of them were for that occasion. There are other such presentations which may be used to catch the eye and touch the mind and heart of those whose ears are perhaps dulled to the appeal made to them through many an earnest talk and by many astounding figures. We tell of this one in detail because we have just seen and felt its value. This I think is not written yet, but we hope it may be and even now Mrs. McClure would be glad, I'm sure, to send the plan of it to any who might want to use it, as it was sent to her from Ohio Weslyan University where the girls had used it.

There are multitudes of other devices for surprising the members of the Young Women's Missionary Society, or those whom we wish were members, into interest. The Missionary Review of the World has had for a year or two a section called the Department of Best Methods. You can find there clever and usable plans of all kinds for all occasions and purposes. There are suggestions, little journeys to mission lands, porch parties, a reading relay race, missionary fire crackers, a missionary salad, a map of your mission field on the lawn and many, many other ideas. If you need some such suggestions I hope you can get access to the volumes for 1914 or 1915.

It is possible to be so busy with methods that we have not time nor attention for the cultivation of the interest those methods are designed to produce. To insure against this we should have above all things more earnest prayer for our societies, for leaders, members and plans. I think it would be helpful to take from each program some subject for prayer between that meeting and the next, daily prayer or perhaps on that particular day of the week on which the meeting is held. Topics, local or personal, might be mentioned by members for prayer in our meetings and at other times and thus a Y. W. M. S. prayer list would grow that might be a great source of power for our societies.

We are not making an appeal for interest in foreign missions alone, but for a deep, abiding and above all a working interest in taking Christ to those souls (wherever they are found, perhaps in your own town) who do not yet know Him as Savior. Do you know that in the United States there are 34,796,077 people over ten years of age who are outside the membership of all churches.

And if it is true that over there in India there is only one Christian in every one hundred persons, it is also true that in America there is only one Christian in every three persons. And if we have a hope that each man and woman we send out and each native Christian shall reach the other ninety and nine in the "deadly blackness of heathenism" what is each of us doing to reach the other two here?

If we shall acquire or produce interest in soul saving we must be willing to give time and strength and thought and prayer in order that we may reach the source of power. It might be worth while for each member of every society to have and to read the little pamphlet by Rev. Alfred E. Street, called Intercessory Foreign Missionaries. It can be obtained from the Student Volunteer Movement, New York. Certainly the message which is suggested by the title is most applicable to the Y. W. M. S. Why should not each member be an intercessory missionary and why should not each society be a power house for supplying each base of operations on every field? Shall we try it?

M. EARLA MITCHELL,
Y. W. M. S., 2nd, New Wilmington, Pa.

DOES THE Y. W. M. S. REALIZE ITS OPPORTUNITY?

So often the question, "Does the Young Women's Missionary Society realize its opportunity" is raised that one finds herself wondering what these opportunities are and how they are improved in different societies.

In any active organization, members themselves have the chance to develop a stronger prayer life, to gain experience and self-confidence by taking part in meetings, and to broaden their vision through study of noble lives. Enthusiastic members are benefitted by becoming cheerful and liberal givers. They grow less selfish with their time and are soon untiring in helping others of any creed or class. Social barriers are always broken down in a thoroughly Christian society.

It is true that in some organizations, these opportunities for personal improvement may be considered of primary importance, but this seldom is the case. Usually the Y. W. M. S. does recognize its duty. It depends upon the individual in the society how well the duty is performed.

It is difficult to suggest an ideal line of work that would suit all societies, but no society exists which cannot take some active part both within and beyond the congregation with which it is connected. A group—however small—of consecrated young women may become as a lump of leaven in the spiritual life of any church or community. The closer the members of this group live to the Master the greater their interest in and influence over others. They will arrange programmes for their meetings which will arouse enthusiasm in other young women; will help the inexperienced to prepare for the meetings and encourage the feeble efforts of beginners. This will develop a deeper study of God's word and a keen interest in the advancement of His kingdom.

As the love of the Word increases in the hearts of young women, so does the love of fellow beings and a spirit of congeniality and helpfulness becomes evident. The opportunities are as varied as the talents of the young women. Some members are proficient in making plans while others are equally capable in executing them. Some may enjoy visiting the sick and shut-ins, calling on the strangers who come to the community carrying to them cheer and brightness with gifts of flowers and dainties. Others can easily help the overworked neighbor and give other forms of assistance to those in need.

Many societies stimulate friendliness throughout their locality by their social gatherings. These at different seasons bring busy people together for a time for closer acquaintance and surely a pleasantly spent evening draws favorable attention to the organization responsible for it. So we often find those formerly uninterested attracted to other services of the church.

As this group is an active factor in the spiritual and social life of the church, so will it become a leading factor in the

financial life. Many times little repairs are needed to brighten the church building or other property belonging to the congregation, the young women in their winsome way are helpful in securing funds for these repairs. It is not only in the home church that this financial support is felt. Every missionary society should give its best efforts and its largest financial support toward maintaining the work in the home and foreign mission fields. These contributions are often the result of real personal sacrifice on the part of the members of the society. Substantial aid is often given our hospitals and our other institutions in the way of donations of fruits, clothing and bedding.

Although no society may fully realize its opportunity, yet by diligent watchfulness it may accomplish much in that portion of the vineyard in which the Master has given it labor.

A MEMBER OF MT. JACKSON Y. W. M. S.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

Our hearts are full with gratitude to our heavenly Father for the safe arrival in the home-land of all our returning missionaries from Egypt, India and the Sudan. They passed through many thrilling experiences and privations of all kinds but were conscious through them all of the guiding hand of the Master.

Miss Paden, Miss Cabeen and Miss French are at this writing on their way. Dr. Simpson of India accidently broke her right leg. We are happy to state, however, that it seems to be rapidly regaining its normal condition, although when last heard from it was still in the plaster cast.

Miss Cowden, Miss Brotherston, Miss Jameson, Miss Fleming and Mrs. Crawford of India have all been ill, but at last reports were all improving. Miss Roxie Martin of Egypt is now visiting our mission in India notwithstanding the intense heat of the summer. Miss Dight of the Sudan and Miss Carrie Buchanan of Cairo have both improved so much in health that their trip home has been abandoned for the time being for which we are very thankful. Little rest or vacation comes to any of our missionarries this summer in Egypt owing to the fact that soldiers are everywhere in evidence and work of all kinds for their benefit seems to be the paramount object at present.

Seventeen memorials in Tanta Hospital have already been asked for. A full list of all memorials with the names of persons furnishing the money will be published as soon as all the rooms have been taken which we are sure will be at a very early date.

Conferences between members of the Foreign Board and the Women's Board and all out-going missionaries is to be held in New Wilmington beginning August 8th. The usual language lessons will follow the missionary conference which closes on the 20th. It is expected that the out-going party for Egypt and the Sudan will sail the first week of September although plans are not definitely concluded.

It was clearly brought out at the Xenia Convention that the regular contributions for Foreign Department were far below the amount needed. At the very beginning of our work this year may we urge upon all societies to double their contributions for foreign work and never to allow an appeal for "special" to interfere with the regular estimates needed.

We pray that this may be the very best year of our entire history in every department of work and that in these times of wars between earthly kings the peaceful army of the heavenly King may be victorious over every enemy and add to its numbers by the thousands of those who voluntarily enlist under His banner.

Let the friends of our missionaries in

Egypt, India and the Sudan please remember that during these war times the rates for freight, duty, insurance, etc., are excessively high. It has always been customary to send out packages of various sizes and weight by the out-going party to the dear ones across the sea. This year we are compelled to ask you to kindly refrain. It is a great burden to the missionary to have these things to look after in addition to her own precious belongings.

One missionary has been asked to take out a victrola, a stove, a five-gallon oil tin, two dozen tins of baked beans and a trunk. The party is expected to sail from San Francisco. The freight charges from the point of departure to that city are considerable, but they can be prepaid. The freight charges on the vessel and up country in India it is impossible to prepay, but they must be paid before the missionary can receive her goods and is a very heavy burden on the recipient of the package as well as on the missionary who takes the goods out. One of our girls one year had some dried fruit sent to her. They cost her twenty-eight cents a pound for freight in India not including the freight charges on the steamer.

May we urge you to send the packages direct, insuring them before hand and send them direct to the friend whom you desire to receive them, prepaying every possible expense, remembering that the gift that costs more than its value to get it is a burden rather than a pleasure. Send little things this year and keep all bulky things until peace once more reigns over all the earth.

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 1801 Highland Place, Berkeley, Cal.

Your Field Secretary has attended five Presbyterials since the Xenia Convention, and has heard as many delegates' reports, all of which were good, some par excellence, like a successful dinner course, well done, well served. These reports are necessarily lengthy. One Presbyterial broke the tedium of this hour by dividing the general report into two parts, and hearing the business part during the morning session, with time reserved for discussion and questions, then in the afternoon the rest of the report is heard.

All delegates spoke favorably of the extension of time for all future general meetings, a change to include at least ten sessions, to open the Friday following the second Tuesday of May.

The Isaiah 41:6 Fund is a practical demonstration of the "help-your-little sister" thought on the part of the women of our Church. Through the aid of this Fund twelve Presbyterials were able to have a representation at the Xenia Convention, six more than were aided last year. Let us make it possible to have a delegate from every Presbyterial in the Church next year. (Free leaflets explaining the object and purpose of this Fund can be had for the asking at our Board Rooms).

It is generally conceded that our foreign missionaries should have an increase of salary while in the field and on furlough. Certainly at the present rate, none of our missionaries, home or foreign, can lay up store for the rainy day. Let us be willing to stand behind this proposition, and keep in mind that it will mean, on our part, doing more than we have ever done before.

A PASTOR'S TESTIMONIAL.

During a recent Presbyterial meeting, one of the rural pastors arose and spoke right out in the meeting in behalf of the Magazine. He declared it to be the best publication in the Church, said he read it through every month, and, more than that, he kept a list of those families in the congregation that did not take it, secured sample copies of the Magazine from time to time, and placed them in the mail boxes of non-subscribers, a good scheme.

PRESBYTERIAL LUNCHES.

This perplexing question is still unsettled in many sections. Where the entertaining congregation provides the meals, one chief purpose of the Convention is often defeated, viz., having all the local women, young and old, present at all of the sessions. If only the good women would adhere to the simplest kind of a lunch, much of which could be prepared the day before, it would serve a double purpose, leave them free to enjoy the meetings, and have a salutary effect on the guests, for we know that a hearty meal at noon often produces a drowsiness during the afternoon session which the most entertaining speaker on the program cannot dispel. In one place it was found by actual count, that there were twenty-three women in the basement, brewing and stewing for the evening feast, while a most inspiring, helpful program was being served in the auditorium.

Where the delegates do not provide their own lunch, there should be a rigid by-law in force prescribing a limit to the bill of fare, any congregation going beyond the limitation to be fined. There can be a satisfactory adjustment of this thing if the women will take it up fearlessly and decisively as they do other matters relating to the well being of the cause.

PSALMS FOR THE PAGEANT.

Those who attended the Spokane Convention will recall that wonderful representation of "Light and Darkness" so splendidly planned and executed by Mrs. Rankin and Miss Robertson, the only criticism being expressed in the wish that Psalms might be substituted for the hymns used on that occasion, and one society in Rock Island Presbytery accomplished this so creditably that space must be given to describe it.

As the group of black-robed figures, representing spiritual darkness, groped their way to the platform, they sang from No. 31, set to the music found on page 135 of "The Young People's Psalter" (J. B. Herbert's arrangement) and the "Messengers of Light advanced singing from No. 48 "Evangelistic Songs" (compiled and arranged by W. W. Orr and Harry Armstrong.) After the Messengers of Light had passed, each leading away one of the dark-robed figures, the disconsolate group left on the platform, representing the sad condition of one-half the world today, sang from No. 79 in "Evangelistic Songs." As that plaintive wail, "No man cared for my soul" struck into our hearts, our eyes were lifted to see the whitened harvest fields waiting, waiting, the unfolding of our hands.

(Continued next month).

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

During the month of May, while Mr. and Mrs. Matthews were attending the Convention in Xenia, and the General Assembly in Cleveland, the Rev. Mr. J. A. Speer, a former missionary at Simnasho, took charge of the work there. Mr. Speer enjoys getting back to his former field and reported an average attendance of 69 at the Sabbath services.

Mr. Matthews writes there were three deaths among the Indians during his absence, one man and two children. Quite a little excitement prevailed one day because of a "small-pox" scare. A boy came to school covered with a rash and the Government field matron pronounced it "small-pox." When the doctor arrived, however, he pronounced it chicken-pox and so the tension was relieved.

The men from this station are away at present herding a lot of horses which they rounded up awaiting the coming of a buyer, who, up until latest advice, has not arrived. The women are in the vicinity of the Dalles picking cherries and for the past two Sabbaths no women have been present at the services, con-

sequently the attendance has not been as large as usual.

To visit the twenty homes which have been visited recently, Mr. and Mrs. Matthews have driven at least 130 miles. This gives some idea of the amount of labor involved in visiting the homes.

Missionaries at Warm Springs had the pleasure recently of entertaining Mrs. J. M. Kemp, State President of the W. C. T. U., who addressed the Sabbath afternoon and evening services and also attended the Sabbath School in the morning. She had never been among the Indians before, and she was thoroughly interested in all that she saw. In an account of her visit she urged members of the United Presbyterian Church to hold up the hands of Mr. and Mrs. Jackson, those devoted missionaries, saying, "Their's is not an easy field, but they are happy in experiencing the joy of service." She was also pleased at the size of the night audience.

At the communion service in June, four more young people were received into the church on profession of their faith. Mr. Jackson spent some time in teaching and preparing them for this step. The number of young people who are coming out and confessing Christ argues well for the future of our Oregon work, and is most encouraging to the workers, as well as to the Secretary.

The Indians are patriotic also, for they take about four days to exhaust their enthusiasm in celebrating the birth of the Declaration of Independence, commencing the day before and continuing two or three days after the Fourth.

They have an enrollment here of 107 in the Sabbath School, with an average attendance of 93.

Quilt pieces which are always welcome, were received from Mrs. W. R. Spaulding of Albany, Oregon, and from the Y. W. M. S. of Princeton, Indiana, also a contribution of money from Mrs. O. S. Ferguson of Malta, Illinois. To these good friends we extend our sincere thanks.

At Tama, we are privileged to report one more added to the Church roll. Here there are 350 Indians and Mr. Smith made 70 pastoral visits during the month. There are two Sabbath Schools, one with an average attendance of 35, the other averaged 25. One-half hour was given each morning for eight mornings, in the day school, in Bible study and singing Bible songs.

The parsonage here has been newly papered and painted and the inside made very attractive.

$5,000 a year is required to carry on this work. In looking up statistics, I find a number of societies that never contribute a penny toward the Indian work. May we not do better next year? If I were gifted with the pen of the "ready writer" and could depict the way the Indian has been treated—as has been done in that wonderful book Ramona—surely there is not a Society that would not respond in some contribution, however small, toward the uplift of these red brothers and sisters.

THE SEPTEMBER NUMBER OF THE WOMEN'S MISSIONARY MAGAZINE WILL BE OF SPECIAL INTEREST TO THE YOUNG WOMEN AND JUNIOR WORKERS OF OUR CHURCH.

FREEDMEN'S DEPARTMENT.

Mrs. Samuel Yourd, Freedmen Secretary, 625 Highland Avenue, Carnegie, Pa.

Tennessee Presbyterial, over and above her regular work, has pledged one-half the salary of a Bible woman for the Sudan. Hurrah!

The floods in the Southern States have wrought much damage to our mission people. Crops are washed away, cattle drowned and in some places houses are gone with the waters.

Reports from Midway, Prairie and Arlington, Ala., have reached us. We have no mission now at Midway, but the people are still there, and any help sent for them may be directed to Prof. Elliott of Prairie and he will distribute it. Send some barrels of clothing at once, and do some thinking while you pack, and do not confine your contribution to old clothes, many useful articles can be tucked into a barrel. Superintendent Dumas at Prairie had just written us a week previous to the rain that the crop at Prairie was in fine shape, and everything had been done that man could do. It was well worked up and waiting for a nice shower. The shower proved to be a down-pour for hours and then a week's steady rain and the flood stage was reached, and everything swept away.

The old house on the farm has been raised and a new bungalow is being erected for a home for the Superintendent. Bids are in for a drilled well and water tank for Prairie. This is a very much needed accessory. The dug well at the teacher's home goes dry every summer, and is not at all adequate for the new dormitory and the parsonage property.

We acknowledge a gift of $250 from a friend of the Freedmen, who will not allow his identity to be known, we say thank you, Mister, in case you read the Magazine.

We will have an additional worker at Arlington this year, a matron at Prairie, a matron and assistant sewing teacher at Miller's Ferry.

The school at Norfolk has been closed, also the work at Cleveland discontinued. Rev. D. F. White will be pastor of the Norfolk Church and we hope to hear from the Norfolk Missionary Society in the near future.

We need to rally our forces and display a little more zeal and interest in the support of our Freedmen's work. Begin right now. Fifteen hundred dollars is needed to pay for the new cottage and we will make it a memorial for any one sending that amount of money. We would like a name for the cottage, so *who bids?* We are positively *ashamed* of the meager amount of money designated for our Freedmen's work, about 18 cents per member. Now lets do better than that, bring it up to 30 cents at least.

Jubilee Hospital is being freshened up with new paint. Repairs and a new fence at Athens, and Miller's Ferry is to have a new laundry building. The laundry at Miller's Ferry is self-supporting and is an industry worth teaching as we women very well know. We do not know how to put the needs before you so that they may plead for themselves. But oh! friends, if you lived in a place where you had absolutely no privileges, think what a church and school and Christian influences would mean to you and your families, and then apply the Golden Rule, and may the "whatsoever" ring and jingle in your ears, and never let you go, until each one has done her whole duty, which is solicitous thought, prayerful consideration, and abundant giving.

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, 2020 Perrysville Avenue, Pittsburgh, Pa.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10:31.

LUXURIES AND SURPLUSAGE.

The American Federation of Sex Hygiene of which Dr. Charles W. Eliot, president emeritus of Harvard, is president has presented what may be called a National Budget of Luxuries and Surplusage which is striking in the extreme and well calculated to attract attention and demand thought on the part of American people. There are eight of the more important items in the huge bill of tolls on the prosperity of the nation, aggregating $8,000,000,000, which the American people may be said to lavish upon themselves annually:

Intoxicating liquors	$2,000,000,000
Tobacco	1,200,000,000
Jewelry	800,000,000
Automobiles	500,000,000
Confectionery	200,000,000
Soft drinks	120,000,000
Patent medicines	80,000,000
Chewing gum	13,000,000

—Churchman.

AN INTERESTING CORRESPONDENCE.

A few weeks ago the writer received from one of our good Temperance Secretaries in California a very interesting letter of inquiry regarding "Heinz's Mince Meat," etc., an exact copy of which she sent to Mr. H. J. Heinz, personal, and asking for an explicit and definite reply. She is in receipt of the same and takes pleasure in giving to the readers of our Women's Missionary Magazine both letters in full.

"My dear Mrs. Morton. You no doubt know that we in California are in the midst of a campaign for 'California Dry' for which we vote the 7th of November, and since Temperance Reform is the topic of the day it is not surprising that the subject of our daily foods should come under discussion and that Sherbets, Roman Punch, Plum Pudding and Brandy Sauce and Mince Pie should be among the things discussed, since they tend to create and cultivate the appetite for liquor. It was during such a discussion lately that the statement was made that 'Heinz's Mince Meat' contains brandy or some form of alcohol. This statement created quite a little excitement among those who heard it; some being incredulous. I am now writing to ask if you can learn the absolute truth in the case and if it is true, does Mr. Heinz have full knowledge of it?

"If you will answer at your earliest convenience you will greatly oblige others who are especially interested as well as myself,

"Yours for the Cause of Temperance."

Pittsburgh, Pa., June 29, 1916.

Mrs. R. C. Morton,

Dear Madam:—

Upon my return home after an absence of a few days, I find your letter of June 10th.

I note that your correspondent in California has requested you to ascertain what the facts are in regard to the Mince Meat packed by this Company, and particularly with reference to whether or not brandy or other alcoholic ingredient is used.

I may say, in response to your inquiry, that the Mince Meat packed by this Company does not contain an alcoholic ingredient.

Yours very truly,

H. J. Heinz.

As pledge signing against the use of alcoholic productions and cigarettes is the special feature of our Temperance Work this year, we have a right to expect that every woman, young woman, and Junior in our W. G. M. S. organization sign one of our new W. G. M. S. pledge cards, and wear our Temperance Button. The buttons are two cents each or twenty cents per dozen. Send for samples to the writer.

Let us all say, "I'm on the water wagon—and I'm better off!"

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Anderson Street, Pittsburgh, Pa.

"Incline thine ear unto wisdom, and apply thine heart to understanding."

In this month of Christian Workers' Conventions and Mission Conferences and Chautauquas, it would seem that almost every one who is interested in missions might have some opportunity to increase her knowledge and understanding of the work of the Church and the missionary enterprise of the world. That these conferences may be centers of great spiritual power in our own denomination is our earnest prayer.

Your Literature Secretary is now on her way to the Women's Foreign Missionary Conference at Northfield, Mass., where she hopes to receive much information regarding the necessary literature and other helps for the study of the Foreign text-books for next winter.

These helps will be advertised in due time on this page of the Magazine along with other suggestions and helps, as has been the custom in the past.

We are also making plans to secure the necessary literature for the Home text-books, and are hoping that the women of the missionarry societies will support us in our efforts to help them in their winter's study. We cannot make this department effective without your hearty cooperation.

In writing us for information or for literature please remember to send your name and full address clearly written that there may be no delay in answering. A few days ago we received a post card asking about literature. There was no address on the post card. It had been mailed on the train and the R. R. P. O. stamp was not legible, so there was no way for us to know where to send the reply.

We also need the cooperation of the Presbyterials throughout the Church if we are to do effective work through our department.

There was returned to our department a short time ago a Presbyterial order that had been sent out from our office over *two years* before. Our department has paid the express charges on the outgoing package; a small amount of literature had been sold; the remainder had been held for over two years and then returned at *our expense.*

We receive no appropriation whatever from the funds of the Women's General Missionary Society, and must create our own funds by the sale of our supplies. We are not trying to *make money,* but we must realize a little profit on our supplies in order to secure funds to *get new supplies,* that we may be able to render the greatest amount of help to our constituency. May we not depend on the Presbyterial Literature Secretaries and the local secretaries to help us make this department a *real* help in the work of our organization.

The new Prayer Cycles will be ready for distribution when this reaches you. They are 10 cents each, $1.00 per dozen.

The "Bamba" leaflets are also 10 cents each.

The supply of "A Garland of Marigolds" is exhausted and will not be reprinted.

There have been many calls for the pageant, "A Light to Lighten the Gentiles." They are 1 cent per copy.

We would like the manuscript copies of the Junior pageant, "Servants of the King," returned to the office when you are through with them.

The following leaflets are for the September program:

Freedmen—		
A Silhouette	.03	.30
Historical Sketch	.03	.30
Influence of Mission School in the South	.03	.20
Questions and Answers	.03	.30
Hospitals—Freedmen	.03	.30
Narrative		
Cap'n Pratt	.05	.50
Indians—		
Native Americans	.05	.50
Native People—Questions and Answers	.05	.50
The Hopi Indian	.01	.10
Wabidan (A True Story)	.02	.20
Have You Known It Long?	.01	.10
One Little Injun	.02	.20
The Dying Indian Girl (Poem)	.01	.10

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

July 5, 1916. The regular meeting of the Board convened at 10 a. m. Mrs. Yourd conducted devotional exercises. Prayer offered by Miss Milligan and Mrs. Porter. Minutes of previous meeting read and adopted.

Treasurer reported a divident of $150 received from the Arnold bequest and on motion it was credited to Foreign General. Receipts for June, $8577.35; disbursements, $16746.70.

Indian Secretary received reports from Mr. Matthews, Simnasho, Oregon. Three deaths occured during his absence. Rev. H. T. Jackson, Warm Springs, Oregon, writes they can get the use of a lantern from the Government. Where can they get some slides? Have had four additions to the church. Rev. R. G. Smith of Tama reports the papering and painting done by the boys was very satisfactory.

Freedmen's Secretary reported. Miss McCahon, Knoxville, made 85 visits and held 16 meetings. Mr. Elliott writes that the work at Cleveland has been closed and asks if our Board would give them the furnishings of the domestic science department; the request was granted.

A committee from the Women's Board was appointed to meet with the Freedmen's Board at earliest possible date.

I. H. Bonner, Miller's Ferry, asks for better equipment for sewing department, and reports the laundry not fit for use. A new laundry was granted.

The first payment $500 was ordered paid on the new farm house at Prairie.

Temperance Secretary read a letter from Mr. H. J. Heinz stating that the Mince Meat packed in their factory does not contain alcoholic liquor.

Junior Magazine Editor reported 200 extra magazines sent out in interest of doll exhibit.

Parsonage Secretary was authorized to advise the sale of Boynton parsonage.

Home Secretary received reports from Croation Mission; Brushton Italian; West Alliance, Ohio; Fourth, Akron, Ohio; Wilmerding-Rankin; Quincy Ave., and Dunkirk. Mrs. Cook reported that Miss Josephine White's pin was presented to her at Beaver Valley Presbyterial and that the Presbyterial gave her a victrola.

Foreign Secretary reported letters from Miss Anna Criswell, Miss Ruth Work, Mrs. Finney, Dr. J. P. Simpson, Dr. Grant, Mrs. Conventry, a card from Miss Rose Wilson and sister.

A check for $1000 given to Dr. Cleland by someone interested in our Foreign Work was turned over by Dr. Cleland to Mrs. Campbell. Dr. Cleland received a like amount for his work from the same generous friend.

Mrs. Campbell moved that when we adjourn we adjourn to meet the first Tuesday in September unless called together at an earlier date by the President.

Mrs. Campbell and Mrs. Trimble were appointed delegates to the New Wilmington Conference; Mrs. Hill and Miss Little alternates.

Mrs. Campbell, Mrs. Maxwell, Miss Milligan, Mrs. Morton, Miss Reed, Mrs. Hill and Mrs. Trimble to attend the Conference between the Boards and missionaries at New Wilmington August 10th and 11th.

Mrs. George Moore, Editor of the Magazine, was also invited to attend this Conference.

Mrs. H. C. Tarr writes that Illinois Central Presbyterial pledged the salary of a missionary.

Miss Anna Milligan has taken Miss Mable Stewart as her missionary, Miss Elizabeth Lawrence having married Mr. Ayres.

Thirteen memorial rooms have been taken in Tanta Hospital.

North Field Conference will open July 14, 1916.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

Treasurer's Report From April 16th to June 30th, 1916.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Young Women's Special	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Temperance	Legacies	Miscellaneous	TOTAL
Albany		87.00				8.00								2.00		1.00	98.00
Allegheny	82.00	50.00	121.00	5.00	60.00				64.00					12.00			394.00
Argyle		275.00	275.00			12.00								1.00			563.00
Beaver Valley	35.00	50.00		5.00	10.00	5.00			5.00	5.00							115.00
Brookville				3.00										1.00			4.00
Butler		5.00	5.00		3.00												13.00
Chartiers		95.00															95.00
Chicago		130.00								5.00							135.00
Delaware	23.00	7.00	11.00	11.00	11.00		1.00	1.00	5.00					1.00			71.00
Detroit	5.00	4.00	5.00	5.00	7.00		5.00	5.00	6.00		2.00	5.00		5.00			54.00
Frankfort	12.00		15.00	5.00	18.00												50.00
Hudson		10.00															10.00
Idaho	2.00		2.00	1.00	1.00												6.00
Indiana Northern			10.00														10.00
Keokuk	25.00	88.00	20.00														133.00
Mansfield	11.00	22.00	25.00		10.00												68.00
Monmouth	15.00	95.00	19.00		22.00				10.00								161.00
Monongahela	145.00	450.00	330.00		220.00	30.00				15.00						4.00	1194.00
Muskingum	10.00	136.00	10.00	5.00	10.00											2.00	173.00
New Jersey	3.00		20.00					8.00									31.00
Philadelphia														2.00			2.00
Puget Sound	56.00	40.00	30.00	12.00	26.00	2.00	7.00	8.00			1.00	1.00	1.00	2.00		1.00	187.00
Rock Island	10.00		10.00	5.00													25.00
San Francisco	6.00	10.00	79.00		2.00				5.00								102.00
Spokane										5.00							5.00
Texas	3.00		4.00	2.00													9.00
Vermont	25.00																25.00
Westmoreland	64.00	214.00	67.00		15.00					5.00							365.00
Miss Helen T. Brown		110.00															110.00
McFarland F. & Mrs. Cam'll		150.00															150.00
Norris Sq. S S., Phila.		125.00															125.00
Mr. G. M. Paden		50.00															50.00
Industrial Depts.					7.45												7.45
Interest	148.50	5.72	98.92		9.75					169.82						*1098.34	1531.05
Sale of Foreign Reports	23.56																23.56
Refunds	38.50		43.90					4.00								30.15	116.55
E. Baldinger		.10															.10
Mr. & Mrs. D. S. Hastings	100.00																100.00
Miss Mabel Dickey	20.00																20.00
Mr. & Mrs. D. L. Barackman	5.00				5.00												10.00
Mrs. H. C. Campbell	200.00																200.00
Mrs. O. L. Johnson	200.00																200.00
S. S. Class, Fowler, Calif.	6.50																6.50

Mrs. A. L. Darling & Sister			7.56																	7.56
Mr. & Mrs. J. E. Wylie	25.00																			25.00
W. M. Magazine	500.00																			500.00
A Friend	12.00		4.00																	16.50
Pullman C. E. S.			25.00								.50									25.00
J. S., Canon City																			1.00	1.00
Beq't Mrs. Mary C. McElree																		950.00		950.00
Convention Offering											52.83									52.83
Mrs. Mitchell																	1.00			1.00
Mrs. J. T. Stewart																		5.00		5.00
Item of Cents											.15									.15
Repayments								3394.70												3394.70
TOTAL	$1811.06	$2208.82	$1237.38	$ 59.00	$ 437.20	$ 57.00	$3407.70	$ 26.00	$ 95.00	$258.30	$ 3.00	$ 6.00	$ 1.00	$27.00	$950.00	$1142.49	$11726.95			

Total Disbursements, April 16 to June 30, $21,063.19. *Isaiah 41:6 Fund, $38.15. *Interest G. B. S., Tanta Fund, 901.38. Interest India Permanent Equipment Fund, $196.96.
Junior Magazine Reserve, $6.00.

MRS. J. B. HILL, Treasurer,
5845 Marlborough Street, Pittsburgh, Pa.

PARSONAGE REPAYMENTS.

April 16 to June 30, 1916.

Woodruff Ave., Indianapolis, Ind.	$ 18.50
First, Indianapolis, Ind.	41.63
West Side, Monmouth, Ill.	83.25
Montrose Ave., Chicago, Ill.	20.00
Tulsa, Oklahoma	55.00
Fairhill, Philadelphia, Pa.	22.25
Roosevelt, Oklahoma	16.65
Barstow Colony, Calif.	41.63
Creston, Iowa	55.50
East Mansfield, Ohio	23.25
Corsicana, Texas	47.18
North, Allegheny, Pa.	77.70
McClellan Heights, Davenport, Iowa	24.98
Long Beach, Calif.	69.38
Chariton, Iowa	22.20
Oklahoma City, Okla.	25.00
Manhattan, Kans.	52.73
West Middlesex, Pa.	74.00
Nampa, Idaho	55.50
Ewart, Iowa	19.43
Chester, W. Va.	473.94
Waterloo, Iowa	100.00
Montrose Ave., Chicago, Ill.	20.00
Trenton, Ohio	69.38
Dubois, Pa.	259.65
Oneonta, N. Y.	27.75
Burlington, Iowa	560.38
Third, Portland, Ore.	52.97
Assiut, Egypt	388.50
Brookings, S. D.	41.62
Fairhill, Philadelphia, Pa.	291.75
Woodlawn, Pa.	80.04
Woodruff Ave., Indianapolis, Ind.	18.50
Parma, Idaho	58.28
Oklahoma City, Okla.	22.85
San Antonio, Texas	83.33
TOTAL	$3394.70

DIRECTORY FOR SENDING DONATIONS TO THE FOLLOWING INSTITUTIONS:

UNITED PRESBYTERIAN HOME FOR THE AGED.

United Presbyterian Home for the Aged, corner of Penn and Trenton Aves., Wilkinsburg, Pa.
Freight: Wilkinsburg Freight Station.

COLUMBIA HOSPITAL.

Columbia Hospital, Penn Avenue and West Street, Wilkinsburg, Pa.
Freight: Wilkinsburg Freight Station.

ORPHAN'S HOME.

United Presbyterian Orphans' Home, West Jefferson and Monterey St., North Side, Pittsburgh, Pa.

Freight: United Presbyterian Orphans' Home, North Side, Pittsburgh, Pa.

MRS. R. L. NOBLE,
Corresponding Secretary.

STUDY FOR THE MONTH.

SEPTEMBER—FREEDMEN AND INDIAN MISSIONS.

Bible Reading—Malachi, 3rd Chapter.

Roll Call—Promises of God.

"If humanity and religion mean anything, they mean good will to man and the application of the eternal principles of justice and righteousness now and always."

—James H. Dislord.

Topics for Study.

FREEDMEN.

1. Negro Life in the South—the Economic Conditions of the Negro.

(a). Industrial Education.

(b). The Negro in the Higher Callings—Literature, Art, Music.

2. "Out of the House of Bondage." (A book review).

3. "In Black and White." An interpretation of Southern Life. (A book review).

4. A Tour of Our Own Missions to the Freedmen. An illustrated article.

5. The Church—the place for a common basis of cooperation between the races.

THE AMERICAN INDIAN.

"We call upon every man and woman of Indian blood to give of himself to the utter most that his people may live, in a higher sense, than ever before, and regain, in that same sense, a normal place in this country of free men."—Rev. Henry Roe Cloud.

Topics for Study.

1. Historical, or the Indian as to his relation to the white population of the United States.

2. The Status of the Indian—Past and Present.

3. Results of the "Peace Policy."

4. Results of Citizenship.

5. Results of Educational Policy of the United States.

6. Our Own Fields—Tama, Iowa; Warm Springs and Simnasho, Oregon.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon .....Rev. H. T. Jackson.
Simnasho, Oregon .....Rev. W. A. Matthews.
Tama, Iowa .....Rev. R. G. Smith.

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Mrs. Josephine Pasquerella, (Italian) Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heaziet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, Akron, Ohio.
Miss Elizabeth McMillan, Rock Island, Ill.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Miss Irma G. Allen, Yorba Linda, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Miss Emelia Tron, (Italian) Wilmerding, Pa.
Miss Aulora McIntyre, Montrose, Colo.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Miss Martha Payne, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.

Riceville, Tenn.—Prof. P. S. Jones.

*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.

Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."

Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.

*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.

*Chase City, Va.—Rev. F. W. Wilson.

Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."

Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.

Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Roma Beatty, Appointed 1909 .....Pasrur
Miss Lena Brotherston, Appointed 1906 ...Sangla Hill
Miss Lois Buchanan, Appointed 1910 .....Gujranwala
Miss Alice G. Burnham, Appointed 1915 .....Sialkot
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Henrietta Cowden .....Sialkot
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Sangla Hill
Miss E. M. Gordon, Appointed 1893 .....Jhelum
Miss Nancy Hadley, Appointed 1904 .....Zafarwal
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Wilhelmina Jongewaard, M. D., Appointed 1915 ..... Sialkot
Miss Harriett Jongewaard, Appointed 1915 .....Sialkot
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Sialkot
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Fanny C. Martin, Appointed 1895 ....Rawalpindi
Miss Jane Martin, Appointed 1906 ....Khangah Dogran
Miss Mary R. Martin, Appointed 1890 ....Sialkot City
Miss Jean Morrison, Appointed 1895 .....Lyallpur
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 .....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Mabel Clare Stewart, Appointed 1915, Gujranwala
Miss Martha Strong, Appointed 1915 .....Sialkot
Miss Ruth Warnock, Appointed 1913 .....Sargodha
Miss Maria White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 .....Zafarwal
Miss Margaret M. Wilson, Appointed 1903 ..Gujranwala
Miss Ethel Wilson, Appointed 1913 .....Rawalpindi

NOW IN THIS COUNTRY.

Miss Hazel Bennett, Appointed 1909 ....New Wilmington, Pa.
Miss Laurella Dickson, Appointed 1897 ...Tarkio, Mo.
Miss Kate A. Hill, Appointed 1896 .....Newton, Iowa
Miss L. B. Hamilton, Appointed 1908 ....906 Filmore St., Des Moines, Iowa
Miss Elizabeth McCahon, Knoxville College .... Knoxville, Tenn.
Miss Henrietta Moore .....Slippery Rock, Pa.
Miss Josephine Martin, Appointed 1896 ....3225 Gaylord Ave., Dormont, Pittsburgh, Pa.
Mrs. Alice McClure, Appointed 1897 ....New Wilmington, Pa.
Miss Josephine White, Appointed 1884, New Castle, Pa.
Miss Rosa T. Wilson, Appointed 1886 ....36 N. Chester Ave., Pasadena, Cal.
Miss Cynthia E. Wilson, Appointed 1875 ....36 N. Chester Ave., Pasadena, Cal.

EGYPT.

Miss A. B. Atchison, Appointed 1904 .....Cairo
Miss Mary E. Baird, Appointed 1913 .....Tanta
Miss E. M. Barnes, Appointed 1911 .....Cairo
Miss Carrie Buchanan, Appointed 1893 .....Cairo
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Miss Ella Downie, Appointed 1913 .....Benha
Miss Ruth Margaret Eddy, Appointed 1914 .....Cairo
Miss Davida M. Finney, Appointed 1914 ....Alexandria
Mrs. Nannie J. Finney .....Alexandria
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Miss Edna Jean Giffen, Appointed 1915 .....Cairo
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss May Holland, Appointed 1913 .....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss Helen Jeannette Martin, Appointed 1915 ..——
Miss Olive T. Mason, Appointed 1912 .....Alexandria
Miss Anna McConnaughy, Appointed 1903 .....Cairo
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Mary M. Pattison, Appointed 1912 .....Cairo
Miss Margaret Smith, Appointed 1872 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Alexandria
Miss A. Y. Thompson, Appointed 1871 .....Cairo
Miss Sadie Thompson, Appointed 1913 .....Tanta
Miss Laura Walker, Appointed 1904 .....Alexandria
Miss Ruth A. Work, Appointed 1904 .....Assiut

NOW IN THIS COUNTRY.

Miss Margaret Bell, Appointed 1901 .....Tarkio, Mo.
Miss Leota Cabeen, Appointed 1909 .....——
Miss Helen J. Ferrier, Appointed 1900 .....——
Miss Elsie French, Appointed 1909 .....——
Miss Roxie Martin, Appointed 1901 .....——
Miss Marion Paden, Appointed 1902 .....
Miss Daisy Robertson, Appointed 1915 ....Allegheny Valley Hospital, Tarentum, Pa.
Miss Roe O. Williams .....Van Nuys, Cal.

SUDAN.

Miss Sarah Isabella Dight, Appointed 1914 .... Khartum North

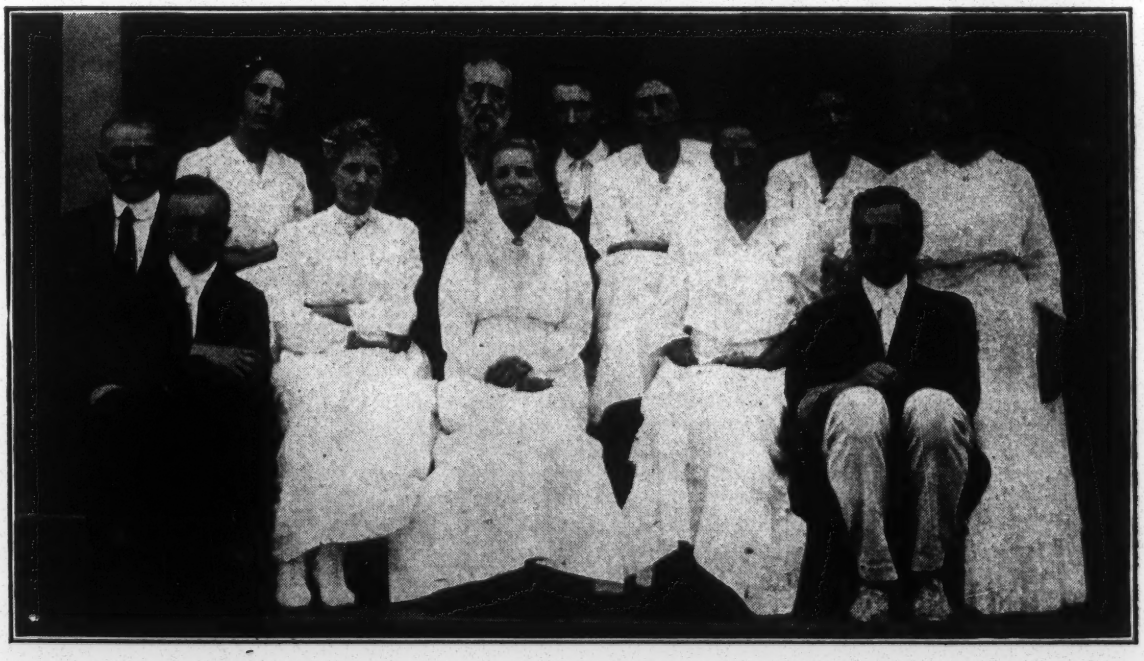
NOW IN THIS COUNTRY.

Miss Elsie E. Grove, Appointed 1912 .....Laurel, Pa.

Address All Letters Care American Mission.

*Rev. Neal McClanahan, *Rev. and Mrs. C. C. Adams, Rev. and Mrs. Daum, Miss McCrory, Miss Hutchison all go to Egypt, Miss McKeown goes to the Sudan.

*Returning missionaries to Egypt.



This party of missionaries will be joined by several others on their return to India. In this picture are Miss Hazel Bennett, Dr. and Mrs. Scott and daughter, Louise; Dr. Holliday, Miss Josephine Martin, Miss Josephine White. New missionaries are Rev. Emmett Alter and wife, Prof. Ralph Stewart and wife (Miss Darrow), Mr. Strong, teacher.

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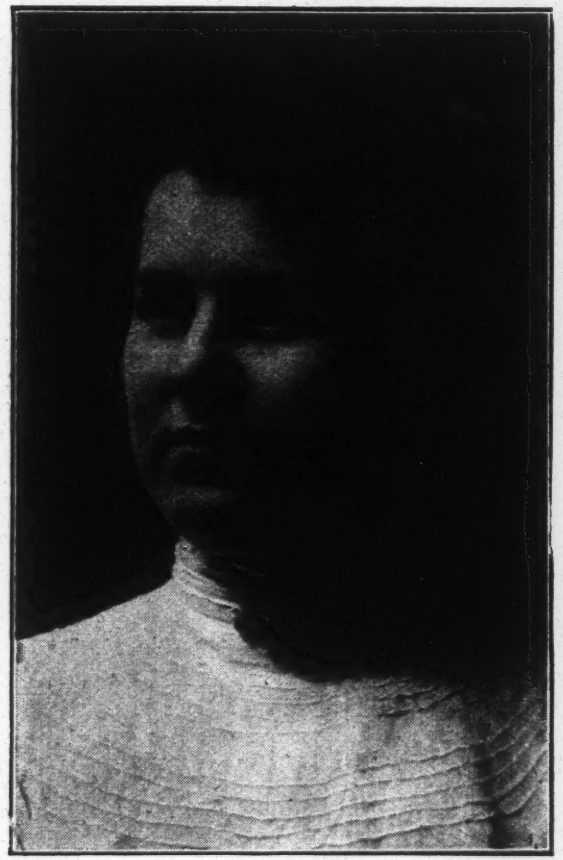
A GROUP OF FOREIGN MISSIONARIES IN ATTENDANCE AT NEW WILMINGTON CONFERENCE, AUGUST 9-20, 1916.

YOUNG WOMEN WHO WILL ENTER OUR FOREIGN MISSION FIELDS THIS FALL UNDER CARE OF THE WOMEN'S GENERAL MISSIONARY SOCIETY.

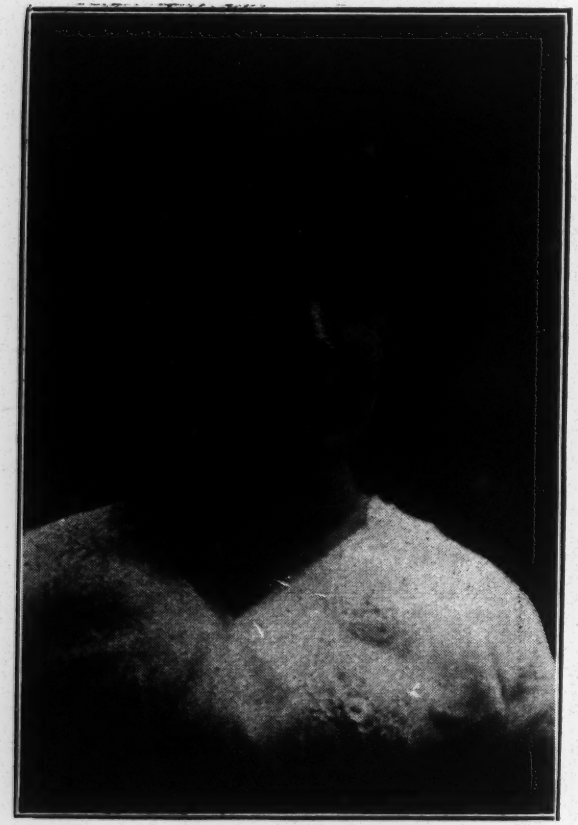
LOUISE EDNA SCOTT
India, 1916.

Louise Edna Scott, daughter of Rev. and Mrs. T. L. Scott, D. D., of our India Mission. Miss Scott spent her childhood in India. Has recently graduated from Westminster College, New Wilmington, Pa. She now returns with her parents to take up her life work in India.



MARIETTA HAMILTON
India, 1916.

Marietta Hamilton is the daughter of Rev. and Mrs. J. M. Hamilton, Des Moines, Iowa. Graduated from Monmouth College 1911; is a sister of Miss Belle Hamilton of our India Mission.



FLORENCE ASHMORE HUTCHISON
Egypt, 1916.

Florence Ashmore Hutchison was born at New Castle. Daughter of Mr. and Mrs. William A. Hutchison. Graduated from Westminster College in 1911. Taught Art in Cairo Girls' College from 1911-1914. Taught Art in Westminster College 1915-16.

JEANNETTE L. McCRORY
Egypt, 1916.

Jeannette L. McCrory was born near New California, Ohio, November 6, 1890. United with the United Presbyterian Church of Sterling, Kansas, in 1901. Graduated from Cooper College, May 30, 1916. U. S. address is Sterling, Kans.

EMMA MERTEL McKEOWN
Sudan, 1916.

Emma Mertel McKeown was born near Superior, Nebr. Was graduated from Kansas City General Hospital Training School for Nurses in May, 1915. Member of the United Presbyterian Church of Kansas City, Mo. U. S. address is 3042 Grand Avenue, Kansas City, Mo.

EDUCATED WOMANHOOD—UNWITHHOLDING CONSECRATION.

"I AM A GIRL FROM TUNIS"

"No one speaks to me of Jesus. No one teaches me to pray."

IS IT WORTH WHILE?